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Courier

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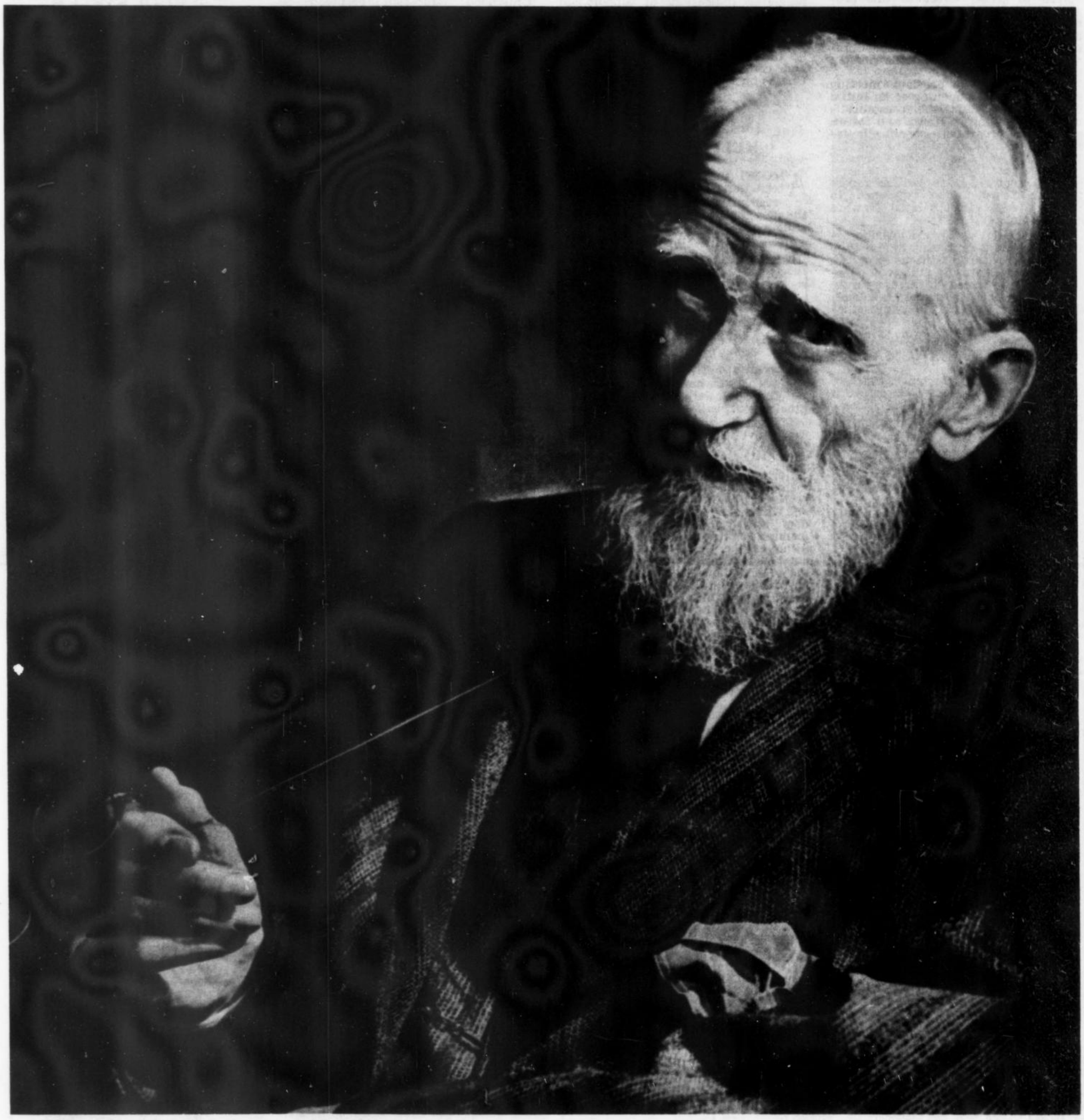

GEORGE BERNARD SHAW : *July 26, 1856 — November 2, 1950*

THIS issue of the "Courier" is dedicated to the Universal Declaration of Human Rights, adopted December 10, 1948. It is also the first to appear since the death of George Bernard Shaw, at the age of 94. The relation between one of humanity's noblest documents and the life and work of one of history's literary giants is certainly complex and certainly controversial, but—just as certainly—it exists. We merely note that Shaw is the man who said :

"All improvement is founded on tolerance..."

"Religion is the only real motive force in the world; but what you fellows don't understand is that you must get a man through his own religion and not through yours..."

"A day's work is a day's work, neither more nor less, and the man who does it needs a day's sustenance, a night's repose, and due leisure, whether he be painter or ploughman."

What Shaw called *"the incident of death"* came to him after a life in which he said:

"This is the true joy in life, the being used for a purpose recognized by yourself as a mighty one; the being thoroughly worn out before you are thrown on the scrap heap; the being a force of Nature instead of a feverish selfish little clod of ailments and grievances complaining that the world will not devote itself to making you happy."

Shaw wrote in English and his works were read in Arabic, Spanish, Italian, French, Polish, German and Russian; Turkish and Chinese; Hindi, Bengali, Urdu, Gudjerati, Tamil and Punjabi and many others. In all of those languages, men and women will have their own way of saying what Shaw said of a departed friend:

" It's too bad of him to do this. "

ON THE OCCASION OF HUMAN RIGHTS DAY, DECEMBER 10, THE UNESCO COURIER IN THIS ISSUE PRINTS ON PAGES 4 THROUGH 9 NEWS AND ARTICLES ABOUT WORLD-WIDE EFFORTS TO DEFEND AND EXTEND HUMAN RIGHTS. A UNITED NATIONS POSTER GIVING THE FULL TEXT OF THE UNIVERSAL DECLARATION OF HUMAN RIGHTS ADOPTED BY THE UNITED NATIONS GENERAL ASSEMBLY IS BEING DISTRIBUTED WITH THIS ISSUE.

UNESCO PLANS WORK TO AID U.N. PROGRAMME IN KOREA

UNESCO'S Executive Board, meeting in Paris, last month, unanimously re-affirmed that the Organization, within its field of competence, will give all possible assistance to the action of the United Nations in Korea, and authorized Mr. Jaime Torres Bodet, the Director-General, to continue to participate in this action, including the work of the United Nations Specialized Agences, who may be called upon to frame a long-term reconstruction plan for Korea.

The Board authorized Mr. Torres Bodet to incur the expenditures involved in giving effect to this programme and to furnish, at the request of the United Nations, such services, advice and any other types of aid as may be required by the Unified Command or any United Nations mission in Korea.

The Board at its previous meeting had approved the opening of an initial credit of $ 175,000 for the re-establishment of teaching in Korea and for an educational programme specifically designed to make known the work of the United Nations and the principles of collective security.

The Director-General, in his report to the Board, made reference to Unesco's support of United Nations action in Korea.

Educational experts are collaborating on special pamphlets which will be published in three editions—English, French and Spanish. Different pamphlets will be issued to three separate age-groups: 1) secondary school; 2) university students; 3) adult education classes.

"ONE WORLD" MAP

THE Bureau of Current Affairs in London has drafted two projects for school wall charts accompanied by explanatory leaflets. The first is a world map on a projection designed to show the idea of a united world; the second is a graphic representation of the problems of maintaining peace and the ways in which various specialized agencies of the United Nations are striving to promote conditions favourable to peace. These maps are flexible in design and can be adapted not only to educational needs and to methods of teaching in different countries, but also to changes in world conditions and events.

In response to the Executive Board's appeal to Member States, to National Commissions and to non-governmental organizations, Unesco has received numerous indications of support.

The Swedish government and the Swedish Committee for Unesco broadcast the Board's appeal to arouse public interest and to obtain assistance and contributions to the action of Unesco on behalf of the Koreans.

INTERNATIONAL "HELPING HANDS"

AMONG the non-governmental international organizations which responded to the Board's appeal, the Boy Scouts International Bureau announced that it will endeavour to re-establish its Korean branch which was very active before hostilities.

The International Congresses of Modern Architecture expressed its wish to collaborate with Unesco and will provide a list of the most qualified architects in Japan for the work of reconstruction. This organization has also declared its willingness to help Unesco in all general matters that pertain to Korean aid.

The International Union of the Catholic Women's Leagues has asked its various organizations to help the civilian population of Korea.

The World Organization for Early Childhood Education proposed to provide both material aid, in the form of educational material, toys, etc., and technical aid in the form of expert advice on teaching, school reconstruction, training of teachers, etc. Its various national committees have been notified and a request has been made to send in all data and suggestions that might help the Koreans. This organization has also authorized a Korean specialist in pre-school education to furnish a report on the educational needs of his country.

The Director-General, in his report to the Board painted a vivid picture of the state of teaching in Korea and its history.

Educational problems, he declared, will probably be as difficult as any others that the Republic of Korea and the United Nations will be called upon to solve, but a solution must be found if this country is to return to its normal way of life and continue its development. Present-day teaching in Korea is the result of forty years of Japanese rule. It was planned so that no more than a few fortunate Koreans could continue advanced studies or receive training as teachers; while major benefits were provided for the Japanese who were living either temporarily or permanently in Korea.

SCHOOL SYSTEM RE-ORGANIZED

IN 1945, when the Allied military government took control of education, Japanese was the only language spoken in the schools; the administrative personnel, the college heads, the principal teachers and inspectors were, almost without exception, of Japanese nationality.

The military government, during its four years control of Southern Korea instituted various radical educational experts and adopted by the government of South Korea only a few months before hostilities broke out. Since 1945, the percentage of the national budget devoted to education has increased from 3.6% to nearly 10%; the number of children attending primary schools has risen from approximately one million and a half to two millionr and a half, and the number of pupils attending secondary schools, from 62,000 to 225,000.

Upon the outbreak of hostilities, there was a serious lack of teachers and qualified administrative personnel, the number of teachers available for training being quite insufficient; books, particularly books in Korean, were in very short supply, since almost all the printing works were in North Korea.

Mr. Torres Bodet emphasized that the havoc and destruction of the present war have probably destroyed all the progress made during the last five years and that the Korean Republic, unaided, would be in no position to re-organize its system of teaching, least of all to develop or improve it.

One thing is clear, he pointed out, that only an action undertaken on a large-scale by the United Nations can help the Koreans to restore their educational life.

COMMITTEE FOR UNESCO ACTIVITIES ESTABLISHED IN WESTERN GERMANY

THE people of Germany will be able to play an increasingly active part in Unesco's work and make a greater contribution to international co-operation in the fields of education, science and culture through the formation of a German Committee for Unesco activities, in Frankfort, last month.

Germany thus becomes the first non-member state of Unesco to set up a representative group whose composition and functions compare with those of the National Commissions formed in member states of the Organization. Although the German Committee will not have the official international status of a National Commission, it will nevertheless be able to contribute effectively towards the achievement of Unesco's aims, and its work will be watched with interest in other countries.

The sixty members of the Committee include prominent men and women and representatives of organizations in the fields of education, science and culture, representatives from the federal and state governments and from women's organizations and trade unions. A similar committee for Western Berlin was also set up last month.

Three International Centres

THE constitution of the new German Committee, whose president is Professor Erbe, Rector of the University of Tubingen, pledges its members—representatives of all the large and influential German organizations—to work towards the accomplishment of Unesco's aims.

Among the projects for Germany, which Unesco has prepared for 1951, are the setting up of three international centres—for the Social Sciences, for youth activities, and for pedagogical work. The newly formed German Committee should be able to give substantial help in co-ordinating the work of the three centres.

It is planned to finance the project by contributions from private and public funds in Unesco member states—outside normal Unesco budget contributions—as well as from German sources. The first contribution for this work has already been made by the Lebanon.

The international character of the three institutes will be reflected in the choice of staff, the composition of the governing bodies and in the types of problems with which they will deal. Their activities will include the organization of studies, conferences, exhibitions and seminars and they will work particularly to help German youth in overcoming the many problems facing it today.

NEW PRICE FOR COURIER IN U. S. AND CANADA

Due to increased costs, the subscription price of the Courier in the U.S. and Canada will be increased from $1 to $1.50, effective January 1st. 1951. The single issue price will correspondingly be increased from 10 cents to 15 cents.

NINETEEN NATIONS SIGN UNESCO-SPONSORED TRADE PACT AT LAKE SUCCESS

As this issue of the *Courier* went to press, 19 nations had signed the Unesco-sponsored agreement removing customs barriers to the movement of books, newspapers and a wide range of educational and scientific materials across their borders.

These signatures were obtained at Lake Success on November 22, when the pact was opened for signature.

The agreement will promote *"a better understanding and mutual respect between states,"* said U.N. Secretary-General Trygve Lie.

Courier

UNESCO

The UNESCO COURIER is an international periodical devoted to the work of UNESCO and to activities and developments throughout the world in education, science and culture.

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* **Venezuela** : Editoria "Andres Bello", Caracas.
* **Under negotiation.**

THE MAKING OF THE FIRST PEACE PIPE

THE Courier recently received a photograph of the drawing reproduced here from Miss Clarice Johnstone, Lady Principal of Nelson Girls' College, Nelson, New Zealand.

Miss Johnstone wrote: "Early this year you published an Indian Folk Tale, 'The Making of the First Peace Pipe'. I used this in a peace talk to the girls of my College on Anzac Day, April 25th. The story inspired one of them, Angela Grace (16 years) to attempt a 'black and white' illustration. As you published the story which, incidently, made a deep impression, I wondered whether you would care to print the picture in the Courier."

The story published in the Courier was one of a series—"Children's Stories for Peace"—collected from all parts of the world by Unesco's Radio Division. Its theme was that the best way to settle disputes is to sit down and talk things over.

The drawing made by Angela Grace is an appropriate illustration for the message of United Nations Day this year—"There Shall Be Peace"—and is reproduced here in the hope of promoting just such feelings as the young artist has so well expressed.

UNESCO PLANS $ 20,000,000 EDUCATION PROGRAMME

Executive Board Approves Project for World Network of Training Centres

A $ 20,000,000 plan, to be carried out by progressive stages over a period of 12 years, for the creation of a world network of Fundamental Education Centres (1) was approved by Unesco's Executive Board last month.

The plan is part of a worldwide drive against illiteracy and low living standards. It calls for the establishment of a network of six regional centres in five of the areas of the world where Unesco's Member States are seeking help in their efforts to eradicate illiteracy.

This scheme, which is to be financed by private and government funds outside Unesco's regular budget, will be submitted to the Organization's General Conference for final adoption next summer.

The centres are to be established in Equatorial Africa, Latin America, the Far East, India and the Middle East. For the benefit of the countries of each region, they will carry out:

Fundamental education classes (above) were organized in the Marbial Valley, on the island of Haiti, as part of a pilot project launched by Unesco. "Hope seemed banished from this valley : poverty, illness, ignorance reigned there. Now, schools, hospitals and local industries have been created, and among the inhabitants the will to live has replaced resignation to fate."

1 **Research to determine the real needs of the area and experimentation into new methods and media of fundamental education suited to these needs.**

2 **Training in each centre of 100 specialists, teachers and field workers for a year, or a total of 5,400 specialists in the six centres by the end of 12 years.**

3 **Production of locally adapted teaching materials, including literacy texts, reading matter, guides to teachers and field workers, filmstrips and films, and radio recordings.**

4 **Mobile missions of experts to go into the field to help local governments to apply the techniques involved, and the materials produced, to their literacy campaigns.**

"Training By Chain Reaction"

THE centres have been conceived not merely as training schools or production units but as nuclei of experimentation. One of the novel features of the Unesco scheme has been referred to as "training by chain reaction". A large proportion of the 5.400 specialists, who will have been trained in fundamental education methods at the end of 12 years, will return to their countries in teams to establish national or local training centres ; thus the number of trained personnel resulting directly or indirectly from the work of the regional centres will be multiplied through the establishment of these branch agencies.

Of the six centres, one will be specially equipped with a field unit for the production of model educational films. Another will be set up to provide special research and training in the production of radio programmes for fundamental education.

The Unesco scheme for setting up the fundamental education centres will make a positive contribution to the vast plan of Technical Assistance for Economic Development recently launched by the United Nations and its Agencies. It will make available specialists trained in new educational methods and the tools needed to convey to the masses of people in these areas the rudimentary knowledge and skills without which they cannot achieve a higher standard of living.

(1) *Fundamental Education is a term coined by Unesco to describe that kind of minimum and general education which aims at the preparation of children and adults deprived of proper schooling for a better participation in the economic and social progress of their community and of mankind as a whole.*

"The Start of a Great Mission"

Extracts from an address delivered by M. Jaime Torres Bodet, Director-General of Unesco, on the occasion of the fifth anniversary of the proclamation of the Unesco Charter, on November 16.

UNESCO is five years old today, and I have asked you to join with us in celebrating the anniversary..

In a human life, the first five years reach only early childhood. In historical time, they are but a brief episode. Yet for Unesco, they have been the start of a great mission, the beginning of a task which affects millions of men not only throughout their lives but unto the lives of their children and their descendants yet unborn. And it has been with faith and determination that we have made a contribution, which we hope will be lasting, to the progress of the world.

Ignorance was our first and greatest enemy. Even now, millions of illiterates still make up a majority of the world's population. To conquer mutual misunderstanding by spreading knowledge was and still is our major battle.

We sought the lessons of experience. Thus the pilot project of the Marbial Valley in the island of Haiti was launched. Hope seemed banished from this valley: poverty, illness, ignorance reigned there. But now schools, hospitals and local industries have been created, and among the inhabitants the will to live has replaced resignation to fate.

And the experience permitted us to work out and apply a tried and tested technique applicable elsewhere.

To Remove Mutual Ignorance

HOWEVER, at another stage of the evolution of the problem, mutual tolerance and mutual respect among men depend upon the removal of mutual ignorance; and the first step is providing opportunities for the meeting of those who are or who will be their intellectual guides. Thus we have fostered the creation of study groups or seminars which from time to time bring together or into relationship with one another either teachers or the representatives of all mental activities. On the same plane of ideas, we have drawn up under the title "Study Abroad" an international directory of scholarships and exchanges of persons. And on a higher plane, in order to make available universally the advantages of research everywhere, we have set up in various parts of the world six regional centres of scientific research, which regularly exchange the results of their work.

But in order that the life of the mind might become a link leading to the universal fraternity which is our aim, we also had to make sure that no prejudice would at the very start contradict this hope. Therefore, last July, the most eminent biologists, sociologists and geneticians, brought together by Unesco, solemnly affirmed that "racial discrimination has no scientific foundation in biological fact." The welcome given to this proclamation of equality was universal.

MIND, alas remains dependent upon matter, and when conditions of existence are too bad, it is vain to advise men to educate themselves. We cannot close our eyes to certain of these conditions of existence, and we must undertake to change them even while we, at the same time, make knowledge accessible. That is why we have participated, to the extent of our competency and our means, in the great plan of technical assistance to which the United Nations is devoting $ 20.000.000.

In this connexion, we are sending to countries whose governments request them missions of experts to teach the techniques which lead to improvement of the material and moral condition of the disinherited: I shall mention as examples of our work in this field only the activities of our representatives in India and Ecuador, and call attention to the fact that twelve other countries have already asked our help.

A Door To The Future

THE perspectives which I have just shown you are not illusory. I have merely lifted a corner of the veil that hides the future. These ideas have already taken on substance.

Indeed, our last General Conference adopted a resolution which, I hope, will open a door to the future. Here it is: "The General Conference resolves that the Director-General be authorized to develop over and beyond the regular programme of Unesco certain extraordinary projects capable of making a large-scale contribution to world peace and security, in the hope that such major projects might become of such consequence as to warrant special financing from sources outside the regular budget."

On the basis of this resolution, we got to work and, profiting from the experience we have acquired, we elaborated a big project which puts into effect the fundamental ideas which I have set forth to you. This project was given preliminary approval by our Executive Board which has just finished its meeting. It will be submitted for final approval to our General Conference which will meet in Paris next year.

(Details of this world-wide fundamental education project are given elsewhere on this page).

At the end of this road which we are tracing and in which others will follow after us, there is the immense hope that exists in every man, in every family, in every nation, the hope that men's reason and intelligence, finally mature and enlightened, will be able to transform into reality — peace among men.

PROMINENT AMERICAN EDUCATOR TO BECOME NEW DEPUTY DIRECTOR-GENERAL OF UNESCO

THE appointment of Dr. John W. Taylor, President of the University of Louisville, Kentucky, in the United States, as Deputy Director - General of Unesco was announced last month by M. Jaime Torres Bodet, Director-General of the Organization.

Dr. Taylor, who will take up his duties with Unesco on January 1, 1951, replaces Dr. Walter H.C. Laves, who left the Organization last June.

Dr. Taylor, a distinguished American educator, who was born in Covington, Kentucky, in 1906, has had wide international experience. He spent six years in Europe, between 1925 and 1937. In addition to Columbia University, New York City, where he obtained the degree of Doctor of Philosophy, he studied at the Universities of Paris, London, Berlin and Vienna.

His career as a teacher included posts at Teachers College and New College, Columbia University ; Louisiana State University ; and the Kaiser Friedrich Realgymnasium, Berlin-Neukolln. He was also director of foreign study at Columbia. He has been awarded the United States Legion of Merit and the French Legion of Honour.

Pioneer Work In Community Education

DR. TAYLOR has been President of the University of Louisville since 1947. Under his administration, the University was the first in any of the American southern states to suppress the racial barrier to the admission of students. Negro students were admitted to the graduate and professional schools of the University ; and under-graduate students will also be accepted at the end of the present academic session.

Dr. JOHN W. TAYLOR

Under Dr. Taylor's guidance, the University has carried out important pioneer work in the field of community educational development, and adult education in "*Neighbourhood Colleges*". This included the establishment, in co-operation with the Louisville public school system and public library, of a radio station which broadcasts educational and cultural programmes for general and classroom listeners. Subsequently, the University Theatre of the Air was created in co-operation with a major national broadcasting company. Six other American universities joined with Louisville in a network linked with 150 radio broadcasting and television stations in various parts of the United States.

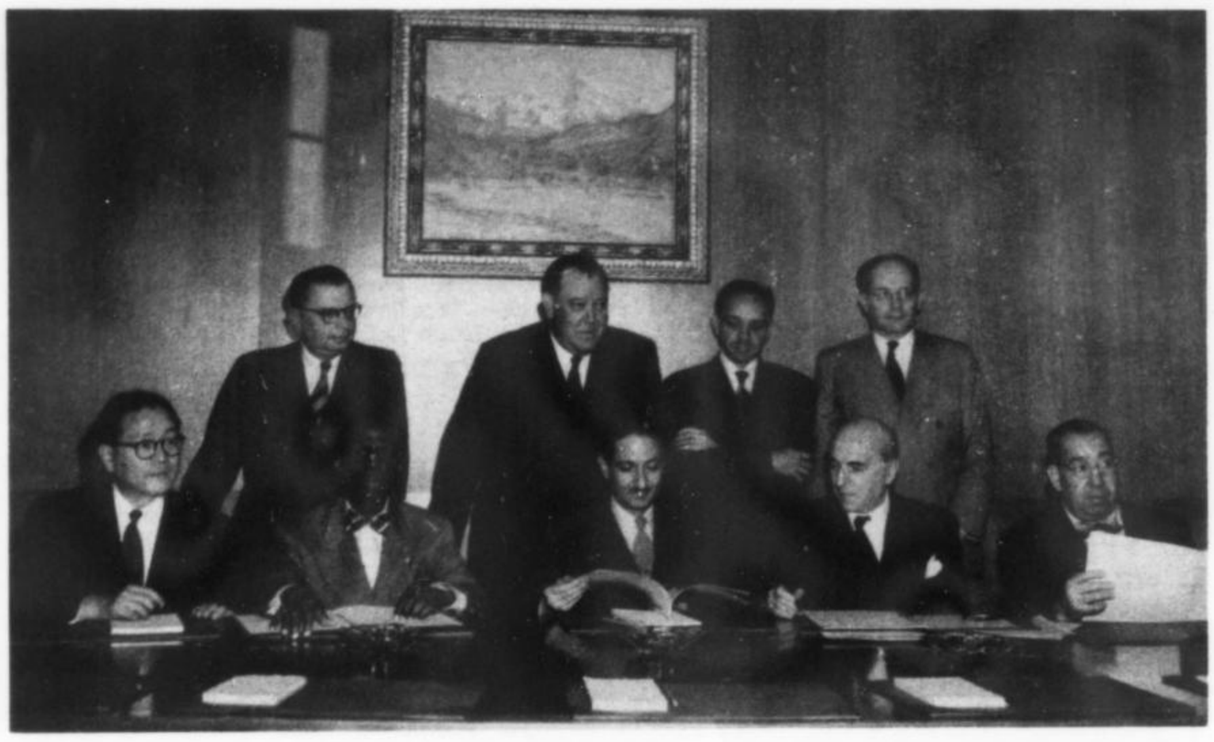
KOREA AND THE UNITED NATIONS

THE history of the United Nations Security Council's debates and action in the Korean question during the period June 25 to September 7 has now been retold in "Korea and the United Nations" recently published by the U.N. Department of Public Information..

This publication gives an overall picture of United Nations action in support of collective security as it was described in articles which appeared each fortnight in the United Nations Bulletin.

GENOCIDE CONVENTION OPENS NEW ERA IN THE LAW OF NATIONS

by
Pierre de LANUX



THE CONVENTION ON THE PREVENTION AND PUNISHMENT OF GENOCIDE has now received the necessary numbers of instruments of ratification or accession to enable it to be brought into force. Shown above are representatives of states who ratified the Convention on October 14. They are : (seated, left to right) Dr. John P. Chang, of Korea; Dr. Jean Price-Mars, of Haiti; Ambassador Nasrollah Entezam of Iran; Ambassador Jean Chauvel, of France and Mr. Ruben Esquivel de la Guardia, of Costa Rica. Standing, left to right : Dr. Ivan Kerno, Assistant Secretary General for the Department of Legal Affairs; Mr. Trygve Lie, Secretary-General of the U.N.; Mr. Manuel Fournier Acuna, of Costa Rica and Dr. R. Lemkin, crusader for the Genocide Convention.

ON 9 December 1948, in Paris, the General Assembly of the United Nations unanimously approved a **Convention on Genocide,** under which the nations solemnly undertook to prevent and punish the crime of genocide, whether committed in time of peace or war.

The following are the three main articles, in which genocide and the actions incurring international penalties are described:

« **Article II. Genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group of human beings :**

(a) killing members of the group ;

(b) causing serious bodily or mental harm to members of the group ;

(c) deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part ;

(d) imposing measures intended to prevent births within the group ;

(e) forcibly transferring children of the group to another group.

Article III. The following acts shall be punishable :

(a) genocide ;

(b) conspiracy to commit genocide ;

(c) direct and public incitement to commit genocide ;

(d) attempt to commit genocide ;

(e) complicity in genocide.

Article IV. Persons commiting genocide or any of the other acts enumerated in Article III shall be punished, whether they are constitutionally responsible rulers, public officials or private individuals. »

A Courageous Proclamation

THERE are two extreme views on the subject of this Convention. Some regard it as a praiseworthy but ineffective gesture—a mere ideological "pointer"—serving no other purpose than to indicate the lines of future reforms and of future institutions to be established.

Others see in it a most courageous proclamation of the primacy of international morality over individual sovereignty.

Holders of the first view maintain that, by refusing to include **political** minorities in the groups to be protected against extermination, the Assembly failed to carry out the essence of its task. They also affirm that the mention of an "international penal tribunal", which is not yet in being, strengthens the impression of futility created by the Convention. Its value is, this school says, confined to the ethical sphere. It is only the expression of a desired aim and not an achievement.

Holders of a more positive view attack such criticism as being symptomatic of the permanently sceptical attitude of those who under-estimate the dynamic value of principles and written instruments. They recall that, at the outset, neither the 1789 Declaration of the Rights of Man and the Citizen, nor the Communist Manifesto of 1848, nor the United Nations Charter itself were anything but documents enshrining principles. Yet who can be blind to the growth of concrete achievements from these documents?

A document of this type will be of historic value if men translate its aims into action. In the meantime, the great importance of the Genocide Convention is that it has been unanimously agreed to by 55 countries which in other matters are gravely

ON January 12, the United Nations Convention on the Prevention and Punishment of the Crime of Genocide—the deliberate mass extinction of human groups—will come into force, having been ratified or acceded to by over 20 countries.

The Convention will give legal effect to important principles of the Universal Declaration of Human Rights for it can be linked not to one, but to many of the Declaration's articles; such articles, for example, as the one which enjoins men to act to one another in a spirit of brotherhood, that which provides for equality of treatment for all peoples, that which guarantees for all men the right to life, liberty and security of person, that which prohibits torture, cruel or inhuman treatment and a number of others.

The Convention on Genocide, therefore, fits well into the great task undertaken by the United Nations to ensure basic human rights and freedoms to every human being and to establish a world rule of law.

divided. It places legally in the wrong any persons who try to repeat the experiment of systematically exterminating an entire group of human beings.

Examples of the extermination of whole populations—a town, a tribe or or a sect—are only too frequent in history. In the earliest times, the victor doubtless often found it more convenient, and safer, simply to annihilate the vanquished. Periods recorded by history on the other hand, if carefully studied, show that the result of a victory was more often the subjection than the total extermination of the defeated party.

Conquering empires were more concerned to increase their wealth and the number of their subjects and slaves than to make deserts of the lands they had overrun. Alexander, Caesar, and even Attila, sought first and foremost to collect allies and vassals; and Caesar, when there was a revolt against him, sold the rebels as slaves. Only when the subject peoples were permanently rebellious were the "guilty" massacred.

With the growth of fanatical religious passions, like that inspired by Islam in its first period of expansion, or by the Christianity of the Crusades, it became a general practice to exterminate "infidels". This practice was adopted not only by lawless soldiery but, as part of a deliberate policy, by princes and religious authorities themselves.

WHEN GENOCIDE BECAME AN "INDUSTRY". Under the Nazi occupation, millions of human beings were slaughtered on such grounds as : "The final solution of the Jewish question means the complete extermination of all Jews in Europe." Extermination "facilities" — camps where men, women and children were tortured, starved and worked to death — were organized on a scale large enough to accomplish the plan of exterminating or permanently weakening entire racial and national groups of Europe. Ovens were built to burn the bodies of the victims (above). Only the victory of the United Nations forces in Europe and Asia put an end to these crimes against humanity; but not until 12.000.000 men, women and children had been done to death by order of the German and Japanese authorities.

The earlier massacrings of rebels, from the time of the slaughter of the Albigenses and of the victims of Saint Bartholomew's Night in France up to that of the pogroms in Eastern Europe and the killing of the Armenians, were due to blind fanaticism or pitiless policy. But it is only in our own days that we find cold-blooded, systematic, total extermination, on a scale never before practised.

Crimes Against Humanity

THE number of men, women and children—mainly Jews and Chinese—done to death by order of the German and Japanese authorities has been officially put at 12,000,000 (1). After the victory of the United Nations, the principal war criminals received the punishment that was demanded by outraged public opinion the world over. But the legal apparatus set in motion to deal with these "**crimes against humanity**" was more than a mere expression of the world's anger. What was new was the solemn statement that henceforth there were certain acts that could be excused neither by necessities of war nor by the plea that they were carried out as a result of formal orders received. In future there would be a human law overriding any instructions issued by national authorities, and individuals no less than heads of States would have to answer for any atrocities committed.

This innovation of capital importance establishes the duty of **refusing obedience** on grounds of loyalty to the elementary principles of humanity. It is part of a tremendous movement in contemporary thought in the direction of restoring the primacy of personal rights which were introduced two centuries ago by the founders of modern democracy, but which considerations of collective efficiency and achievement of the maximum "results" had gradually destroyed. The Universal Declaration of Human Rights, adopted on 10 December 1948 by the General Assembly of the United Nations, is one of the signs of this rehabilitation of the essential principles of all civilized society.

Crusader Against Genocide

THE Nuremberg and Tokyo tribunals, however, were only competent to deal with crimes committed during the war. They refused to deal with the flagrant persecution that took place before 1939, when the totalitarian regimes were extending their power. Yet the danger of so-called "undesirable" minorities being exterminated is almost as menacing in time of peace as in time of war. It was intolerable that acts of this type should be protected by the institution of national sovereignty, and that the civilized world should continue to have no legal remedy against atrocities that regimes subject to no control might be tempted to commit.

A certain man decided to vindicate the idea of setting up some international legal authority to punish and, more important, to prevent such acts of total extermination, no matter when committed or attempted. Ever since 1933, Professor Lemkin, of Yale University, a Pole by origin who was a legal adviser at the Nuremberg trials, had devoted himself to this cause. To him we owe the term "genocide", meaning the killing of persons who have committed no other crime than to belong to a given race or group of human beings. Thanks to the gruesome revelations of 1945, he finally achieved his aim.

At the General Assembly of the United Nations in 1946, the delegates of Panama, India and Cuba agreed to move a resolution against genocide. This resolution has been, and is, respected by the overwhelming majority of States. It has on occasion, as we know, been violated. But in the period from 1919 to 1939 international obligations were respected by 60 sovereign states, and violated by only 3. This small minority was successful, for the time being, in evading their obligations only because the penalties prescribed for such action were not applied. More recent happenings, however, show that to-day the United Nations are less tolerant towards breakers of undertakings. And perhaps it is not altogether vain to hope that, should the crime of genocide threaten to re-appear, the governments and peoples will succeed in using the clear and stringent terms of the Convention to prevent any fresh essays in mass extermination.

Thus not only the "**good pleasure**" of princes, but also that of States, has had to yield ground in favour of the rights of the human person and, indeed, of the rights of Law.

(1) *As regards the Jews, statistics for a total of some 15 European countries are as follows :*

Jewish population in 1939 : 8,301,000.

Killed between 1940 *and* 1945 : 5,978,000.

The number of killed thus amounted to 72 % of the whole. In Poland there were 2,800,000 victims (85 % of the Jews) ; in occupied Russia, 2,100,000, etc. (Pamphlet C/o Dr. Jacob Letchinsky, published by the World Jewish Congress, in English and French, February-June 1946.)

CORRECTION

In a story published in the last issue of the COURIER, relating to the work of Unesco in efforts to improve and rationalize the complexities of international copyright law, it was stated :

" This work... is intended to unite international conventions now in force into a single convention..."

It should be made clear that the intention is **not** to replace or supersede any present conventions on copyright, but only to supplement them.

DECEMBER 10, 1950

WORLD FIGURES GREET SECOND ANNIVERSARY OF THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

"To help all men foresee a future"

Message From
M. Jaime TORRES BODET
Director-General
Of UNESCO

TWO years ago the General Assembly of the United Nations, meeting in Paris, adopted the Universal Declaration of Human Rights.

Can we say that the existence of the Declaration has in any way changed our mode of life during these two years? Some people will point out regretfully that it has not prevented breaches of the law, nor the resort to violence, nor the stagnation of certain political and social conditions. Undoubtedly, the criticism is justified. But is it reasonable to expect that any Declaration, however nobly inspired, could at once solve all problems?

The main role of the Declaration is, in fact, to help all men foresee a future toward which the governments can guide their activities in a common endeavour. If at times the cruel irony of events makes us doubt the sincerity of the Declaration as a splendid affirmation of principles, let us not forget that it provides the basis of the concrete activities already undertaken by the United Nations on behalf of Human Rights. Let us bear in mind that it has played a part in the judgment of not a few courts of law; and that inevitably its influence on morals and opinions, already great, will be more and more directly felt, even in the field of law-making.

Human Rights Covenant

THE United Nations is now working on an International Covenant of Human Rights which, unlike the Declaration, will have binding force on all the signatories. This Covenant will be the first document of universal scope to establish a common pattern for the attitude of States toward private citizens. Naturally, therefore, its importance will be enormous. But we should not be led by this fact to forget the great value inherent in the Universal Declaration of Human Rights.

There are, no doubt, some people who may be tempted to believe that the Declaration should have begun with a strict definition of the minimum commitments which states should and could undertake, instead of with an affirmation of principles. But, had this minimum been fixed, the states might have contented themselves merely with showing the boundaries beyond which barbarism could not pass. A proclamation of the ideals which clearly and positively establish the frontiers of civilization might have been postponed until a remote future.

Chart For The Future

FOR example, would a simple agreement on commitments have included articles on social security, on the right to education and culture; and would it have given them coercive force? How many countries would have been able to undertake such commitments? Let us not forget that all nations have not reached the same stage of economic development, nor have they all the same cultural and social traditions.

Let us bear in mind, too, that this Declaration, which charts so bright a future for mankind, was adopted on the morrow of atrocities whose barbarism awakened our generation from its mood of complacency. To proclaim Human Rights was to propose a positive civilization: it was to affirm that mankind has enough confidence in such a civilization to overcome the difficulties in its path, and to survive.

CONTINUED ON PAGE 8

"DECLARATION HAS ALREADY HELPED THE CAUSE OF HUMAN RIGHTS"

I AM very happy to have this opportunity to say that I feel the Universal Declaration of Human Rights has already helped us to progress in the observance of human rights in many parts of the world. Both the Constitution of India and that of Indonesia bear the stamp of acceptance of these rights and there are an increasing number of people who refer to the Declaration in their speeches and even though it is not a legally binding document, it has been referred to in court decisions.

I realise that it will take some time for the education on the real meaning of human rights and respect for the human personality to be accepted in the same way throughout the world, but I cannot help feeling that we have already moved ahead a long way.

There is much more to do and nobody can afford not to be concerned about the future work on human rights and the actual change in human nature which must take place before these rights are fully implemented, but we have made a beginning and I believe we are moving forward.

ELEANOR ROOSEVELT
Chairman of the United Nations Commission on Human Rights.

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"UNITED NATIONS GAVE HUMAN RIGHTS MESSAGE A NEW FORCE"

FROM the very beginning of the French Revolution in 1789 when the Declaration of the Rights of Man and the Citizen was proclaimed, not only the liberties of French nationals were defined, but those of every person in every nation of the world.

Its message was universal and overcame all frontiers.

Though widely circulated and rousing the deepest interest among all peoples during that period of almost fanatical fervour, it was not until a century and a half later—150 years of continual sacrifice—that this appeal on behalf of Man and his liberties became truly universal.

The United Nations gave the message a new force. Their Declaration, now two years old, not only reaffirms the rights of all the members of the human family but clearly states, in the light of all the trials and warring of nations and men, the conditions of human dignity on all social levels and the most noble aims of twentieth century civilization,

As long as these rights and these liberties are accorded universal respect, the peoples will be freed from war, ignorance, fear and misery. In other words, the nations who have solemnly recognised these rights and liberties, have no greater nor more urgent task than to ensure that they become living, sincere and effective realities.

M. VINCENT AURIOL
President of the French Republic.

"WORK FOR THE FUTURE"

IN a world, which is full of conflict and hatred and violence, it becomes even more necessary than at any other time for us to have some anchor to our faith in human destiny. The solemn proclamation by the United Nations of the Universal Declaration of Human Rights provides such an anchorage, if only we hold on to it. I welcome, therefore, the celebration of the second anniversary of this Declaration and I hope that it will revive in peoples' minds all over the world that there are certain positive values in life which we must respect and hold on to, if life is to be made worth living. The present may be bad, but the present passes, giving place to the future. If the future we work for is full of hope for humanity, then the ills of the present do not matter much and we have a justification for working for that future.

So I welcome this anniversary of an event important in man's history and I send greeting to all those who work for the realisation of those human rights which we have proclaimed.

JAWAHARLAL NEHRU
Prime Minister of India.

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"THE WORLD HAS NOW SPOKEN"

FEW people now contest the opinion that the Universal Declaration of Human Rights is one of the historic documents of our epoch. Already in scores of significant international as well as national encounters it has been appealed to in authoritative justification of certain causes or complaints. A growing body of jurisprudence is building up around it. As an objective standard, the Declaration serves at once as a potent ferment of ideas, as a disturber and judge of actual practice, and as a solid ground to which movements of reform can anchor themselves.

That organized humanity was able after three years of responsible debate to arrive at this impressive definition of what belongs to man as man, without a single opposing voice in the final voting, was a tremendous event. The world has now formally spoken for the first time as to what constitutes the proper dignity and worth of man.

For the thoughtful student, the debates that attended the elaboration of the Declaration would prove perhaps more important than the Declaration itself. It was in these debates that the dialectic of idea and attitude among the effective cultures of the present world became manifest.

The present elaboration of the Covenant, the next stage beyond the Declaration, is meeting with some difficulty. But no matter how much the nations, whether understandably or not, fight shy of a strong binding Covenant, the Declaration, which has already been debated and decided on by them, will forever serve as a goading reminder of the ideals to which they have already solemnly pledged themselves.

CHARLES MALIK
Minister of Lebanon in the United States and Rapporteur of the Commission on Human Rights.

"THE FREEDOMS FOR WHICH WE STAND"

NOW, when it is more than ever necessary to defend those freedoms for which we, in the community of the United Nations stand, we welcome the opportunity which is given in these columns of the Unesco Courier to re-affirm our belief in the Declaration of Human Rights on this second anniversary of its signature.

MR. GEORGE TOMLINSON
Minister of Education for England and Wales.

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"FOR AN OPEN WORLD"

IN the Universal Declaration of Human Rights aspirations are set forth which unite all humanity in spite of the deep-rooted divergencies which exist in the world to-day as to how common ideals can best be realized. In order that these divergencies shall not prevent the fulfilment of the hopes embodied in the establishment of the United Nations Organization, it appears most urgent that efforts be undertaken from all sides to encourage a free exchange of information and ideas between nations without which co-operation in true confidence cannot be achieved.

In an Open Letter of June 9th, 1950, to the United Nations, dealing with the challenge to civilization presented by modern developments of science and technology I have tried to stress this point, and at the present occasion I would like to quote the following passages:

"An open world where each nation can assert itself solely by the extent to which it can contribute to the common culture and is able to help others with experience and resources must be the goal to be put above everything else. Still, example in such respects can be effective only if isolation is abandoned and free discussion of cultural and social developments permitted across all boundaries.

"Within any community it is only possible for the citizens to strive together for common welfare on a basis of public knowledge of the general conditions in the country. Likewise, real co-operation between nations on problems of common concern pre-supposes free access to all information of importance for their relations. Any argument for upholding barriers for information and intercourse, based on concern for national ideals or interests, must be weighed against the beneficial effects of common enlightenment and the relieved tension resulting from openness.

"In the search for a harmonious relationship between the life of the individual and the organization of the community, there have always been and will ever remain many problems to ponder and principles for which to strive. However, to make it possible for nations to benefit from the experience of others and to avoid mutual misunderstanding of intentions, free access to information and unhampered opportunity for exchange of ideas must be granted everywhere.

Professor NIELS BOHR
Danish Physicist.

UNESCO EXHIBITION-ALBUM TO UNENDING FIGHT TO GAI

Human rights, as proclaimed in the Universal Declaration adopted by the United Nations General Assembly on December 10, 1948, are the outcome of a struggle that has been going on since the dawn of history. The scope of the Declaration's thirty articles cannot therefore be properly understood without some knowledge of the great efforts and sacrifices they reflect.

As part of its collective campaign of education and information aimed at showing both children and adults the help they can derive from the Rights and the corresponding duties they must fulfil in return, Unesco is publishing and will distribute a special Human Rights exhibition-album.

On these pages, the Courier is reproducing a few of the album's 276 illustrations which depict struggles and victories in the history of human rights as well as brief extracts from an accompanying 40-page booklet from which teachers can supply the historical background that throws light on the meaning, circumstances and scope of the events to which the illustrations refer.

The illustrations, and corresponding texts, which are taken from the Human Rights Exhibition organized by Unesco in Paris last year, have been selected so as to form miniature reproduction of large sections of this exhibition.

Nearly 12,000 copies of the album are being published. A number of these are being sent to Unesco Member States and National Commissions for use in schools, libraries and adult education centres. Other copies will be obtainable from the Unesco Sales Agents, listed on page 2 of this issue, as from next January, priced at $3, or 16/- or 800 French francs.

THE ABOLITION OF SLAVERY

At the beginning of the nineteenth century slavery was still a basic institution in a number of great and otherwise highly civilized countries. In 1835 it flourished in the colonies of all the great European countries, and in North and South America. Immense economic interests and a complete social system were based on it. The supporters of abolition were treated as dangerous Utopians, when they were not prosecuted and punished as criminals.

Yet within half a century slavery was everywhere abolished.

The history of the abolition, in a relatively short space of time, shows that an idea which is apparently Utopian but is basically true can be speedily translated into fact when men who are at once courageous and discerning will take a hand in public affairs. It is on this that the authors of the Universal Declaration of Human Rights have based their reasoned hopes.

FREEDOM OF MOVEMENT

"EVERYONE *has the right to freedom of movement and residence within the borders of each State.*

"Everyone has the right to leave any country, including his own, and to return to his country."

So states Article 13 of the Universal Declaration. Like many other articles, it lays down principles that, though readily acknowledged in theory, are far from being put into practice everywhere. It might even be said that, in the twentieth century, freedom of movement has suffered a setback, despite the tremendous development of the material facilities of transport from one part of the globe to another.

It would seem that the first fourteen years of the twentieth century marked the apex of man's freedom of movement on earth. Not only were time, cost and insecurity then reduced to a minimum, but the obstacles placed in the way of travellers by States had almost entirely vanished. In 1913 one could travel without a passport in all Europe, with the exception of Russia and Turkey.

But after the 1914-1918 war, *human* obstacles to freedom of movement increased; passports, formalities and restrictions reappeared. The New World was partially closed to immigrants. After the 1939-1945 war, difficulties became general, and were added to by financial regulations. Today, despite marked improvements in aircraft and automobiles, the delightful freedom of movement of 1913 is no more than a memory.

Freedom of movement is a perfect example of a principle that men are at one in proclaiming but render nugatory in practice. Only international agreement based on firm, clear-cut undertakings, will suffice to remove, for the benefit of the majority, the present obstacles which profit scarcely anyone.

THE ABOLITION OF INHUMAN TREATMENT

The revival of torture on a vast scale, in our own times and in countries possessing a high degree of culture, proves that our advances in civilization are not too sure, and that constant vigilance, aided by clearly defined laws and the means to see that they are enforced, is the only way of preventing nations from returning, with terrifying ease, to the worst practices of the dark ages.

Article 5 of the Universal Declaration is short and categorical in this matter:

"No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment."

The history of the world is only too full of examples of atrocious tortures applied to punish actions, beliefs, or utterances that today we regard as harmless, legitimate or even, on occasion, praiseworthy. It is remarkable that so many great men should have suffered torture in the name of some law that now seems absurd to us: Savonarola, Macchiavelli and so many others, not counting innumerable *"heretics"* and *"witches"* who were simply burned alive, from Joan of Arc and John Huss in the fifteenth, Michel Servet and Giordano Bruno in the sixteenth, to the *"witches"* of New England in the seventeenth centuries.

It was by a slow, very slow process, that civilized humanity finally abandoned these practices.

PROTECTION AGAINST ARBITRARY ARREST; EQUALITY BEFORE THE LAW

A brief examination of ancient laws and customs will reveal the state of personal insecurity and social injustice in which our fathers lived. The conquest of the rights of the person is a modern enterprise, far from complete and constantly threatened with setbacks. The progress so far made, however, justifies the further efforts that are incumbent on the men and nations of today.

THE DECLARATION OF THE RIGHTS OF MAN is one of the world's historic human rights' documents. Produced during the first summer of the French Revolution, it maintained that men are born free and equal, and proclaimed freedom of speech, security and defence against oppression. It was one of the chief sources of inspiration to other peoples also struggling to achieve freedom.

established institution, disappear from English, French, Russian and American soil within a quarter of a century (1838-1865). It may be that, in another twenty-five years, nothing Utopian will be seen in Article 25 of the 1948 Declaration:

"Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control."

During the last hundred years, numerous laws have improved the living conditions of the less favoured classes throughout the world. Hospitals have been modernized, and social welfare enterprises have increased. The world has become accustomed to the idea that a nation is fully responsible for the lot of each of its citizens, no less than to the democratic principle that each citizen must assume some responsibility in public affairs.

THE PROTECTION OF FAMILY LIFE AND OF PROPERTY

As the idea of the *rights of the person* has developed, rights that we now regard a true criterion of civilization, the status of women and children has evolved in the direction of an ever greater freedom to determine their own fate. Legal or customary restrictions, which in early times were very severe, are tending to disappear.

This development is illustrated by Arti-

LANDMARKS IN THE HIST

In contrast with the brutal and unjust practices that still subsist in many parts of the world, we may quote the following passages from the New Constitution of India which is now in force, and frees all citizens from the fear of arbitrary arrest and wrongful interference at the hands of the State :

"The people of India, solemnly resolved to constitute India as a sovereign and democratic Republic, undertake to guarantee to all its citizens:

"Social, economic and political justice;

"Freedom of thought, expression, opinion, faith and worship;

"Equality before the law and access to all rights; it further undertakes to promote among all men

"Fraternity, which ensures the dignity of the individual and the unity of the nation."

These words show us how far the fundamental ideas as to human rights have progressed throughout the world.

THE DIGNITY OF LABOUR, AND SOCIAL SECURITY

Until a very short time ago, no matter how much suffering or inequality was caused by unemployment, differences in wealth, the misuse of power, or other circumstances, it was generally considered that each man had to "shift for himself" to find work, and protect his interests as best he could. It was only when faced with the new economic and social conditions of the nineteenth century that legislators were forced to acknowledge that, where labour was concerned, the absence of regulations led to new privileges, fresh oppression, and an increasing risk of disturbances and violence. In other words, the task of freeing the human person remained unfinished so long as the fundamental principles formulated for citizens in general had not been legally applied to the protection of the worker as such. To put it more briefly still, what good were theoretical freedom and equality, if the only choice open to a man was "misery or revolt"?

The progress achieved, or still to be achieved, in this matter follows logically upon the civil and political progress made during the last 150 years. It has been made possible only by the establishment of unrestricted universal suffrage, which is an application of the basic democratic principle of equality. This conquest of universal suffrage has been largely due to the constant and strenuous efforts of labour organizations themselves.

STANDARD OF LIVING, AND ASSISTANCE

Certain articles, the more daring, of the Universal Declaration of Human Rights have impelled many people to exclaim: "But this is Utopian! Unfortunately, the world hasn't reached that stage!"

True, the world has not *yet* reached that stage. But the world is in process of evolution, and that evolution depends on men. We have seen slavery, a well-

cle 16 of the Universal Declaration of 194 which states that *"men and women... with out any limitation due to race, nationalit or religion, have the right to marry and found a family. They are entitled to equ rights... Marriage shall be entered int only with the free and full consent of th intending spouses."*

To us, there is nothing revolutionary i these stipulations; but they would hav seemed so in the past. The novels an plays of the seventeenth and eighteenth century alone show us the lengths t which family and social tyranny coul proceed in such matters.

The notion of property, one of the idea most hotly discussed in our day, is deal with in Article 17 of the Declaration o Human Rights, at least in a negative form *"No one shall be arbitrarily deprived o his property."*

In former times a prince simply confis cated the property of some of his subject as Louis XIV did in the case of the Pro testants. In modern times, many a new régime has done as much with the pro perty of individuals or social groups tha have fallen from power; Hitler, for inst ance, confiscated the property of Jews. It will always be difficult to draw the line between arbitrary spoliation on the one hand and legal expropriation (if the public interest demands it) accompanied by fair compensation, on the other.

In the last resort, only the conscienc of citizens can and must determine whe a legal act becomes an abuse of power. It may even be said that this distinctio denotes the difference between a true an a false democracy.

THE EMANCIPATION OF WOMEN

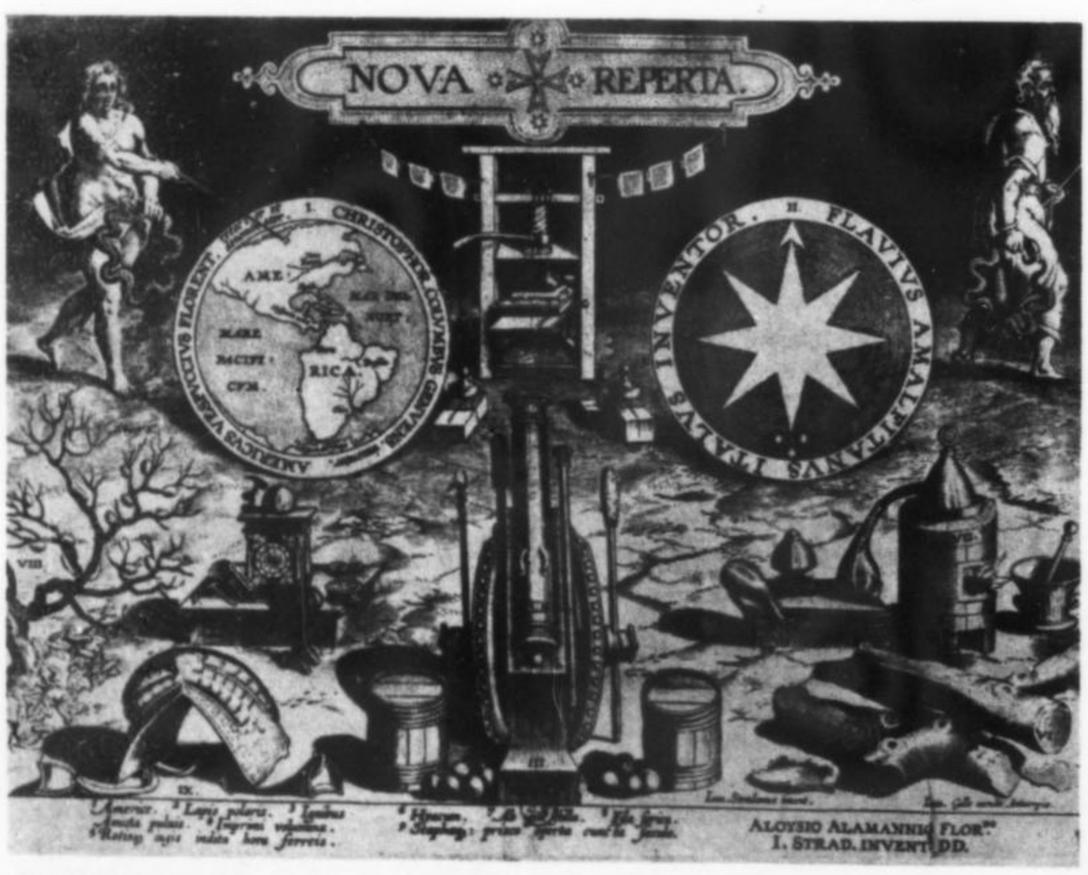
The story of women's rights is a fascinating one. They have been subject throughout history, to extraordinary vicissitudes.

There have been periods of total emancipation, and periods of enslavement beyond all hope of deliverance. Sometimes men have placed women in a position of eminence; at other times, women have had to win their own rights at the cost of a long struggle against the distrust, fear and derision of their contemporaries. In Ancient Egypt, woman, thoug for a time enslaved to man, very soo attained complete equality with him.

In Ancient Greece, especially with th Boeotians and the Spartans, society lon adhered to the primitive law that regard ed women as veritable beasts of burden

The great Renaissance, which began a early as the twelfth century in Mediter ranean countries, was accompanied by great advance in women's emancipation.

We cannot recount the history of wo men's emancipation as it developed i every country, but most nations have re cognized the principle of equal rights fo both sexes. There is therefore nothing i the Universal Declaration of 1948 that i revolutionary nor Utopian, as would hav been the case fifty years ago. It simpl lays down, for the whole world, principle that have been established by differen civilizations after centuries of effort an the gradual elimination of many injustices



FREEDOM OF MOVEMENT. For a long period, widely separated civilizations developed in isolation, unaware of each others existence. During the Renaissance, the discovery of America, commemorated in this engraving (above), and the first voyages round the world brought these different civilizations into contact. In the 20th century, freedom of movement has suffered a setback due to " human " obstacles: passport visas, formalities and restrictions. Only international agreement can remove, for the benefit of the majority, such obstacles.

TO SHOW MAN'S N HIS RIGHTS

FREEDOM OF RELIGION

THE right to freedom of conscience and religion is an achievement of modern times. This right has conflicted less with material interests than with deep and traditional beliefs. From time immemorial, men convinced that they possess the truth have thought it their duty to impose it, by law or by force, on other men whose idea of the truth was different, and those who serve one god have called those who serve another god "*infidels.*"

It was to the eighteenth century, essentially the century of the emancipation of the human person, that fell the honour of fighting religious intolerance unremittingly and defeating it almost everywhere, at least legally.

The 1948 Universal Declaration of Rights was not content, in its Article 18, merely to reassert the individual's right to freedom of thought, conscience and religion, and his right to freedom to change his religion or belief. It explicitly added "*freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.*"

We should not however forget that, if the spirit of persecution is declining in the matter of religious beliefs, it has never been more aggressive in the political and the social sphere. In various places in this respect, the final conquest of the rights of the human person in our world of today, is far from having been achieved.

that it is a sign of strength in authorities to grant all citizens a wide measure of freedom of discussion and that to suppress that freedom is a sign of fear and therefore of weakness, Article 19 of the 1948 Declaration will readily find its place in national legal systems.

THE RIGHT TO EDUCATION

THE right of every human being to education is, of all the rights affirmed by the United Nations Declaration of 1948, one of the least contested.

Article 26, which deals with the right to education, was adopted unanimously with two abstentions. The terms of the article are couched in no uncertain language, although nations and families are given all reasonable freedom in interpreting it: elementary education must be free and compulsory, technical and professional education must be made generally available, and higher education must be equally accessible to all, on the basis of merit.

This is the culmination of a century and a half of effort made in almost all countries with a view to a truly democratic distribution of education. A hundred years ago the idea of making education accessible to all appeared, to many, to be dangerously Utopian.

In our times, whole continents, where lower standard of living seemed inseparable from an equally low standard of education are now adopting popular education, accessible to all. This, as Jefferson said, is essential to any democratic régime based on popular endorsement.

WHEN HUMAN RIGHTS WERE VIOLATED. Under Hitler's rule in Germany, human rights were systematically violated, all individual liberty was suppressed and all questions affecting morality, human rights and human dignity, were subordinated to the lust for power of a so-called " master race ". Aggressive diplomacy soon led to war. Frontiers were violated, provinces annexed, peoples enslaved. Nearly all nations were involved in the conflict. The war took a total of forty million lives—the civilian victims of mass murder in concentration camps (above, right), and the soldiers who left their homes to fight and die (above, left) so that enslaved countries might be liberated.

FREEDOM OF CREATIVE WORK

ARTICLE 27 of the Universal Declaration of 1948, which deals with the right of everyone to participate in cultural life, also mentions everyone's right to "*the protection of the moral and material interests*" resulting from "*any scientific, literary or artistic production of which he is the author*".

The application of this principle is obviously less extensive than that of the rights of all readers, listeners or spectators, i.e. everyone as a whole. Here, only the actual creators, writers, artists or scientists, are concerned. But their protection means the defence of all civilization, and thus, indirectly, everyone profits by it.

The creator, *as a man,* must enjoy to the full those rights that belong to all, including the right to choose his place of residence and his occupation, and to be guaranteed a standard of living that ensures his dignity (Articles 13, 23, 24 and 25); thus protected, it is for him alone to bring his available thought and effort to bear upon the work he has chosen. The less the rest of mankind intervenes in this choice, the sounder and purer this choice will be.

The better a civilization understands the place occupied in its destiny by thinkers and artists, the greater the number of recognized creators there will be, and the greater will be the facilities offered them.

THE RIGHT TO PARTICIPATE IN GOVERNMENT

THE civic rights of the individual underlie all other rights, because they make it possible to obtain those other rights peacefully.

They also guarantee them against the arbitrary action of authority.

This is stated by the 1948 Universal Declaration in its Article 21, which is of fundamental importance:

"*Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.*

"*Everyone has the right of equal access to public service in his country.*

"*The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedure.*"

One hears in these words the echo of principles affirmed at the end of the eighteenth century, at the time of the American and French Revolution, principles underlying the national constitutions of all democratic countries, that is, the majority of modern nations. The peoples now know what it costs to be deprived of such rights; it is to be hoped that the cruel and disastrous experiment of the twentieth-century dictatorships will not too soon be forgotten.

★

WE have seen that the Universal Declaration of Human Rights, adopted by the Third General Assembly of the United Nations, sets a milestone of progress in two respects.

First, it lays obligations upon forty-eight countries, whose official representatives approved it. If it leads to an international Covenant, the position of hesitant States will become more and more difficult to justify and to maintain.

Second, the Declaration courageously states certain ideas that are only of recent origin; as regards these, it has shown that the world was further forward than many people imagined.

Still one justifiable question must be answered: "*So much for rights, but what about duties?*"

The answer is simply that the Declaration of Human Rights tacitly includes a complete Declaration of Human Duties; there is, indeed, no right that does not imply a duty for others to respect and defend it. And all the duties are foreseen and defined by the recognition of the rights of others.

Many of these duties, admittedly, are negative : "*Thou shalt not deprive others of their liberty,*" "*Thou shalt not persecute others on account of their opinion,*" "*Thou shalt not arbitrarily exploit the work of others.*" But what a progress it would be, in this world of ours, if all men practised their negative duties!

If and when the rights of the individual are fully applied, every man will be faced by a supreme responsibility, that of directing his own fate. He will have lost but one right, that of regarding himself as a helpless victim in a world where freedom of decision does not belong to him. There are still men who prefer irresponsibility, and have proved it. All men are not yet ready for so full a measure of liberation, but their children will become accustomed to it.

HISTORY OF HUMAN RIGHTS

FREEDOM OF THOUGHT AND OPINION

AT all periods, the progress of civilization has been retarded by lack of freedom in the dissemination of ideas and opinions. An idea cannot be killed by censorship or prohibition, but its advance can long be delayed. For whole centuries, intellectual life and social progress have been checked and sometimes paralysed by the concerted will of churches and princes, closely united to maintain a *status quo* favourable to their privileges. The invention of printing in the fifteenth century placed a formidable weapon in the hands of innovators and reformers, whose resources increased with the spread of pamphlets and, later, periodicals.

While with the press, the film and the radio there has been an increase in the means of propagating ideas, the means of controlling and checking this propagation have also become much more refined. In the past, authorities were, in a way, powerless against ideas communicated from man to man. Today, great newspapers are more vulnerable than were the slim pamphlets of the past, and the policing of frontiers has everywhere become far more effective.

There is no doubt that, in certain parts of the world, freedom of information is in retrogression. On the other hand it is noteworthy that the new Republic of India has through its Constituent Assembly proclaimed the right to freedom of speech and expression for all its citizens.

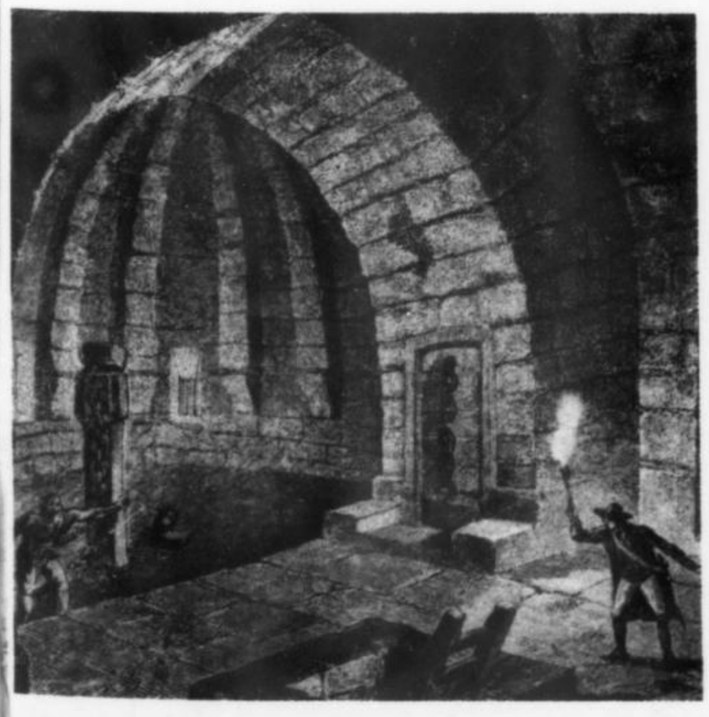
When it comes to be generally admitted

PARTICIPATION IN CULTURAL LIFE

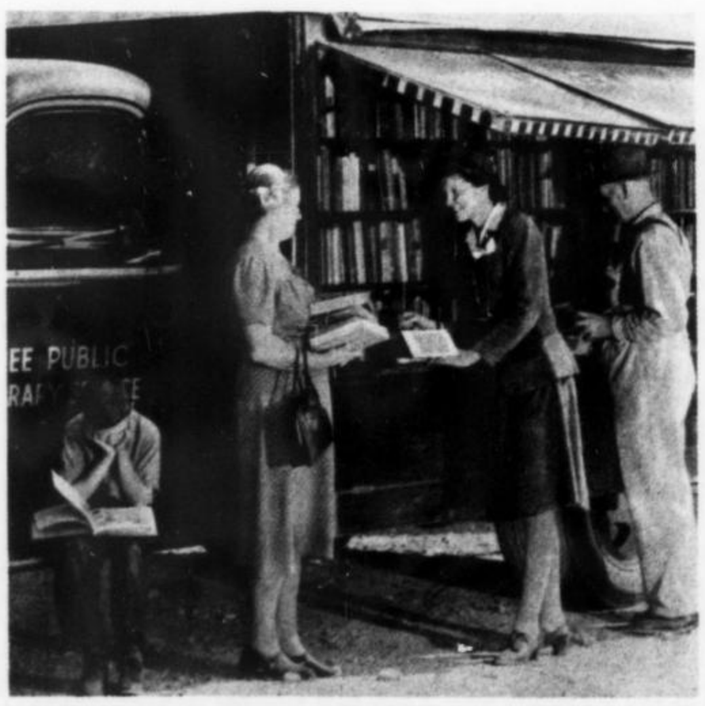
THE right to education is completed by that to "*participate freely in the cultural life of the community*", a right stated in Article 27 of the Universal Declaration of 1948. Works of art and the benefits of scientific progress should be accessible to all. It would be difficult, in this regard, to lay down strict laws, applicable in all cases and to all persons. But what the Declaration seeks to establish is quite clear. It is equally clear what it seeks to prevent — that cultural life should be made the privilege of certain groups ; that material or financial obstacles should come between a work of art and men of good will who wish to approach it ; and that the results of scientific progress should be monopolized for the profit or enjoyment of a few.

At all periods, culture has been democratic in some of its manifestations, e.g. games and athletic competitions, popular songs and dances, and performances at which the people were at once spectators and actors.

But the outstanding cultural feature of modern times is the diffusion of the printed word. Gutenberg's invention (of which the Chinese were the forerunners) greatly increased the individual's opportunities of acquiring culture without depending upon collective manifestations. Books are not expensive, and this has made the personal conquest of knowledge possible, without reliance on the rather exclusive schools of the past. Books have been the great liberators of modern man.



ABOLITION OF INHUMAN PRACTICES. Vengeance, first regarded as a right to be freely exercised by the individual, was later replaced by public vengeance. The law of an eye for an eye and a tooth for a tooth was the source of much cruelty in the penal system and prison conditions, as illustrated in this 17th century engraving of a cell in the Bastille. Reformers have succeeded in driving home the idea that prison is not enough ; a criminal needs re-educating.



THE RIGHT TO PARTICIPATION IN CULTURAL LIFE. Books are a link between man and man for they enable people to share in the whole cultural heritage of mankind. In ancient times libraries were rare and only the priveleged had access to them. Today, travelling libraries like this Canadian one (above) make regular trips, bringing books within reach of those who live far from cities.

UNIVERSAL SUFFRAGE. The attainment of Universal Suffrage for men and the elimination of property requirements for the right to vote was a long and difficult process. The struggle was only half won, however, until the right to vote could also be extended to the other half of humanity — women. The victory was only generally achieved during our own century. Japanese women (above) obtained this right after the Second World War.

FILMS — A UNIVERSAL MEDIUM TO PROPAGATE A UNIVERSAL DECLARATION

THE good fight to gain and defend human rights calls for the full powers of man — and all the art and skill which can extend those powers. To the man or woman who shouts the truth from the housetops, the megaphone, the microphone and the tape recorder are handy things — sparing the throat for future use and multiplying the voice a millionfold. The man who expresses truth with pen or paintbrush is not baffled by the use to make of typewriters, printing presses or cinema cameras. Now the motion picture, which speaks so powerfully to the mind and heart, is increasingly devoted to the heroic themes of human rights. Along with nobly conceived commercial films, there are a number of documentaries. Several of these have been produced by or in consultation with the United Nations. Stills reproduced above were chosen from two such films. (1) The United Nations film "**Of Human Rights**", for example, shows how lack of tolerance can cause open hostility among the children of a small town. Living on opposite sides of a river, two groups had previously regarded each other as "different" and carried on a traditional "war". At left, editor of the local newspaper acts as peacemaker between them and tells them about the Universal Declaration of Human Rights. **(2) "Everyone has the right to a standard of living adequate for the health and well-being of himself and his family..."** (Article 25, Universal Declaration of Human Rights). **"Au Carrefour de la Vie"** (The Crossroads of Life), **a film produced for the United Nations by Henri Storck, shows how bad living conditions become the root cause of juvenile delinquency.**

10 December 1950

ANNIVERSARY OF THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

Message from M. Jaime Torres Bodet, Director-General of Unesco

(Continued from Page 5)

THE Declaration charts a long and hard road. It is significant that it upholds, side by side, civil rights, political rights, social and cultural rights, for in practice there can be no separation among them. Does a people have political freedom if it cannot gather the profits of a prosperous industry and agriculture? Can a people develop its economy and improve its social organization if its children remain illiterate, and its resources of leadership inadequate? The domain of Human Rights is indivisible. It is the whole problem of the improvement of the lot of human beings that calls us to action.

No one can any longer be tempted to complacency by the illusion of security and of uniformity. One people may seem to enjoy most of the rights set forth in the Declaration. But can such a people really have the rights if its neighbours lack them? Can it be sure of keeping them if it fails to take an active part in the common struggle for the recognition of the rights of all peoples? There is no human event which does not affect the whole world. No one can live outside history; and the history of our time is the crisis of mankind in the throes of achieving its material and moral unity—of mankind which will know neither peace nor respite until man's elementary aspiration to the universal recognition of his dignity is satisfied.

A Hope Drives Man Forward

WHEN we live in a time fraught with so many dangers and face a future full of so many new perspectives; when it is so plain that man will find his salvation only by subordinating to his ideal of justice the prodigious conquests that now threaten to dominate him, how can our clarity of intelligence yield to the temptation of discouragement? The proclamation of Human Rights takes up the cry of the victims, of the enslaved, of the hungry and the workless; it reveals the presence in man of a hope that drives him forward on a path where rest would be the accomplice of death. No doubt, the centuries before ours were wrong to believe that uninterrupted progress would be easy. Mankind does not advance without setbacks, without retreats, without grave crises. No doubt, we pay dearly for the power given to man, for the achievements of technique the increase of wealth, the attainment by all peoples of self-determination, the birth of a real human community; but if we succeed in solving the problems that beset us, we shall be able to build upon them a civilization at long last truly universal.

The Leaven Of Universality

THUS an appeal which bursts from the very heart of reality calls us to this struggle. Let us conduct ourselves in a way that will make everybody share in the struggle; let us create a militant state of mind throughout the world. Let us enlighten men's conscience. Let us speak to men of their rights, and also of the duties which will make them worthy to enjoy the rights. Let us show them that no selfish claim is enough, that the conquest of rights is a struggle in the name of all men and carries within itself the leaven of universality. *Above all, let us teach them the ugliness of injustice, of violence and of oppression. Let us tell them that these dangers threaten us more then ever; but that also more than ever it depends upon man, and only upon man, to defeat them and gradually to establish an order which fulfils our aspirations in conformity with the circumstances of our epoch. We shall then have played our part in the achievement of that ideal which is made the more glorious by the obstacles it must overcome; and in hastening the advent of a policy in which peace and progress are inseparably linked.*

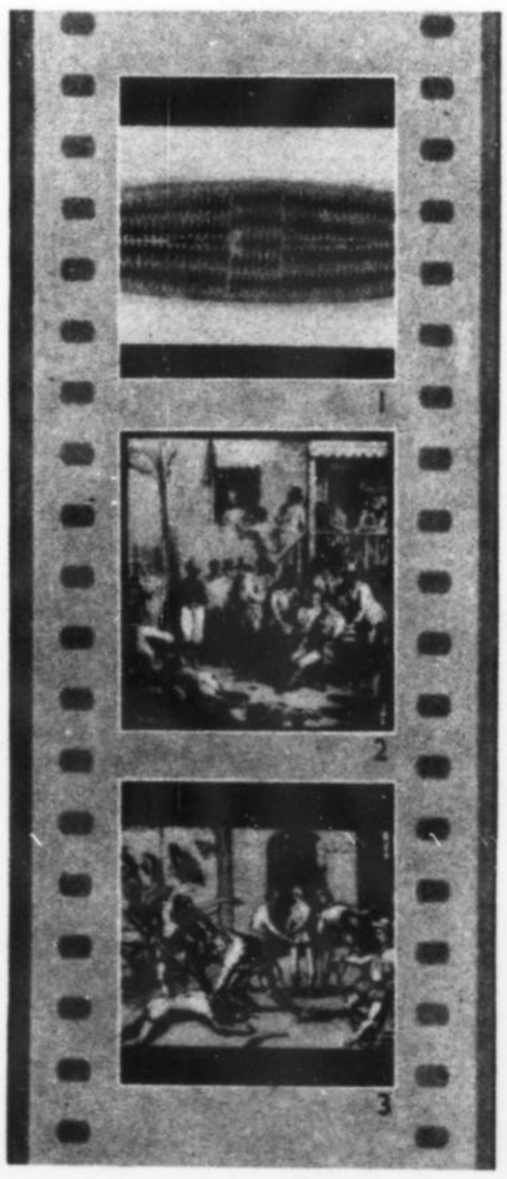
UNESCO FILMSTRIPS AID WORLD-WIDE TEACHING OF HUMAN RIGHTS PRINCIPLES

To help propagate the principles of the human rights, Unesco has produced and is distributing a series of six filmstrips on themes suggested by the United Nations Universal Declaration of Human Rights, for use in schools and in adult education.

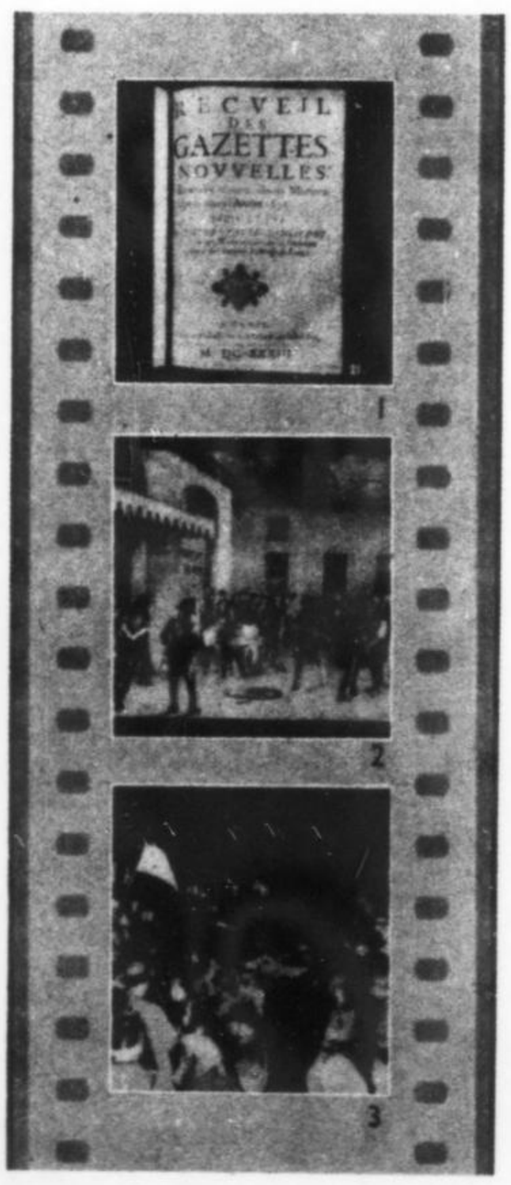
The first, *Milestones*, is a general study of the historical development of the concept of human rights and each of the other five—*Abolition of Slavery, Emancipation of Women, Freedom of Thought, The Right to Education,* and *Arts and Life*—deals with a single article in the Universal Declaration.

Unesco is distributing them with explanatory notes in English, French, Spanish, Arabic and German. These include practical instructions in the use of filmstrips, a copy of the Preamble to the Universal Declaration and a sentence or paragraph of explanatory exposition linked with each of the thirty visual frames of each of the six filmstrips.

Six hundred prints of each filmstrip have been made and are being distributed to Unesco Member States, Unesco National Commissions and to Ministries of Education or other Government departments. Additional copies, obtainable from Unesco, cost $3, £1 or 1,000 French francs for a set of six, while individual filmstrips are available for 50 cents, 3/6 or 200 francs. Next year it is planned to supplement the series with titles dealing with other aspects of human rights.



THE ABOLITION OF SLAVERY. Extracts from a Unesco filmstrip: 1. Conditions on a slave trading ship were appalling. For every negro torn from his native place who arrived safely at his journey's end, four died because of maltreatment. 2. Slaves had no rights. They were sold by auction in the slave market. Their owners had the power of life and death over them. 3. Whether the slave was to be well or ill-treated depended entirely on his owner.



FREEDOM OF COMMUNICATION. Extracts from a Unesco filmstrip: 1. The invention of the printing press in the 15th century was one of the most important developments in the communication of ideas. 2. The seizure and destruction of the press of "Le Temps" was one of the causes of the Revolution of 1830 which ended the Bourbon dynasty in France. 3. In our own time, the Nazi regime in Germany revived the burning of "dangerous" books as a measure of repression.

THE SCIENTIST AND HUMAN RIGHTS

OF the 30 Articles in the Universal Declaration of Human Rights, several are concerned in various degrees with the freedom of science. Dr. Bart J. Bok, Associate Director of the Harvard College Observatory and former Chairman of the U.S. National Research Council's Committee on Unesco, has examined this question in a pamphlet *"Freedom of Science"*, published in French by Unesco and shortly to appear in English.

In this pamphlet, Dr. Bok points out that scientists are especially conscious of their rights and freedoms. For example, the scientist in his laboratory desires freedom in the selection of research topics and wants guidance rather than orders. He should have access to the publications of other workers in the field and he should have the right to publish freely the results of his own investigations. He wants to have no restrictions upon his freedom of travel and of correspondence.

Further, scientists want to exercise their rights as free citizens; they should be free to participate in the cultural and intellectual life of the community, and to participate in government and, if necessary, to criticize it.

"The community which restricts the freedom of its scientists as citizens will lose in the end. In modern society, government at all levels is constantly faced with policy decisions involving complex scientific and technological matters. Wise decisions must rest, in part, on the advice of civic-minded citizens, and useful advice will hardly be forthcoming if scientists are not free to exercise their civic responsibilities", declares Dr. Bok.

A TASK FOR ALL MEN

IN discussing how the freedom of science can be preserved, he says that scientists must be made to realize that their freedom can only be retained if they are willing to react against all infringements of this freedom. *"They must learn to take no freedom for granted... scientists cannot accomplish this task alone. They need sympathetic support from non-scientists in all walks of life and in all professions. The freedom of science cannot be maintained unless there is, in world opinion, a climate favorable to it."*

Dr. Bok refers specifically to Articles 12, 13 and 19 of the Universal Declaration of Human Rights (protection against arbitrary interference and attacks, freedom of movement and freedom of opinion) which he states are the minimum that must be guaranteed if there is to be a freedom of communication.

If a scientist is to work effectively, he needs as much as anyone the rights expressed in Articles 20 to 26. These include : freedom of assembly, the right to take part in the government of his country, to social security, to free choice of employment, to rest and leisure, to an adequate standard of living and to education.

Article 27 (participation in cultural life and protection of scientific, literary or artistic productions) is especially important for the scientist. But, says Dr. Bok, referring to Article 29 (Everyone has duties to the community...), these rights and freedoms are meaningless, unless they entail certain duties and responsibilities.

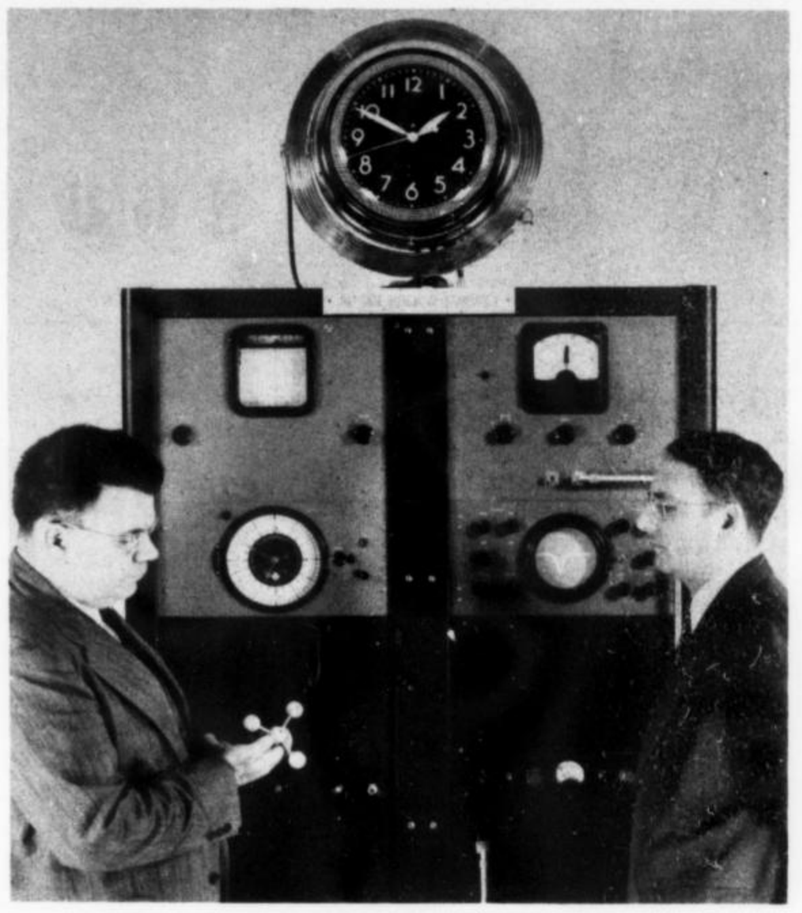
A GUARANTEE FOR FREEDOMS

DR. Bok recognizes that scientists can be considered as prototypes of world citizens but that internationalism in science is at present subject to many controls. He comments that scientists know from everyday experience how close we are to "one world" of science and they have, therefore, a special responsibility to work for the removal of all unnecessary barriers.

He refers also to a Charter for Scientists prepared by the Committee on Science and its Social Relations (CSSR) of the International Council of Scientific Unions, drafted in 1948. There has been much discussion about this but he can see tremendous gains if individual scientists in sufficient numbers were to decide simultaneously and voluntarily to attach their signatures to the Charter.

Dr. Bok expresses the opinion that :

"As long as science is free, scientists are almost automatically joined in a world brotherhood and it is fervently hoped that the scientists of the world will realise that in the Universal Declaration of Human Rights lies the promise of a guarantee for their cherished freedoms and that it is their responsibility to join the forces that must lead in achieving the universal adoption of the Declaration.



A CLOCK FOR THE ATOMIC AGE. In a radical departure from all conventional methods of measuring time, an atomic clock—invariant with age and for the first time independent of astronomical observations—has been developed by the National Bureau of Standards in Washington. Based on a constant, natural vibration frequency of atoms in the ammonia molecule, the atomic clock is a scientific achievement which offers an entirely new primary standard of frequency and time. Its principle promises to free man from age-old methods of fixing time by the daily rotation of the earth on its axis, as it revolves around the sun. The primary standard, the earth, is very gradually slowing down and, in addition, unaccountable fluctuations in the rate of rotation have sporadically lengthened and shortened the day. The new method offers an invariant master clock against which the variation in timekeeping of the earth could be measured. This photo shows Dr. E. U. Condon, Director of the National Bureau of Standards, (left) and Dr. Harold Lyons, inventor of the clock, in front of the panels which control it. Dr. Condon is holding a model of the ammonia molecule whose absorption of radio energy provides the invariant frequency upon which the principle of the clock is based.

ASPECTS OF MODERN SCIENCE

WHAT ARE ELECTRONS ?

by Ira M. Freeman

ONE of mankind's most versatile and obedient helpers in the world of practical affairs turns out to be the lightest particle of matter known to science — the electron. Within a few decades of its discovery it succeeded in claiming as its own an astonishing number and variety of tasks, giving rise to an entirely new art called electronics.

Electrons attain their greatest usefulness when freed from matter and made to fling themselves through a void inside a glass tube. This they do in various forms of apparatus. In the photocell the liberation comes through the gentle caress of a ray of light ; in the X-ray tube and in the radio tube (or valve), electrons are literally boiled out of a hot wire.

Thomas Edison, the American inventor, observed the latter effect as long ago as 1883, but it went almost unnoticed, and twenty years passed before Sir John Fleming fashioned a practical device on this principle. Shortly thereafter, Lee Deforest patented the radio tube in what is essentially its modern form. Today it is difficult to name any of the sciences or practical arts that has not found use for this device.

The first indications of the existence of electrons were obtained after the middle of the last century when clever experimenters found it possible to coax subtle **"radiant matter"** from ordinary substances by passing current from a spark coil through a glass tube from which most of the hindering air had been pumped.

The decisive experiments that revealed the nature of this "radiant-matter" (more conventionally called cathode rays) were the work of the mild-mannered and gifted English physicist John Joseph Thomson. He found what others had looked for without success—that the cathode rays could be swerved from their normally straight path by means of electrical and magnetic forces.

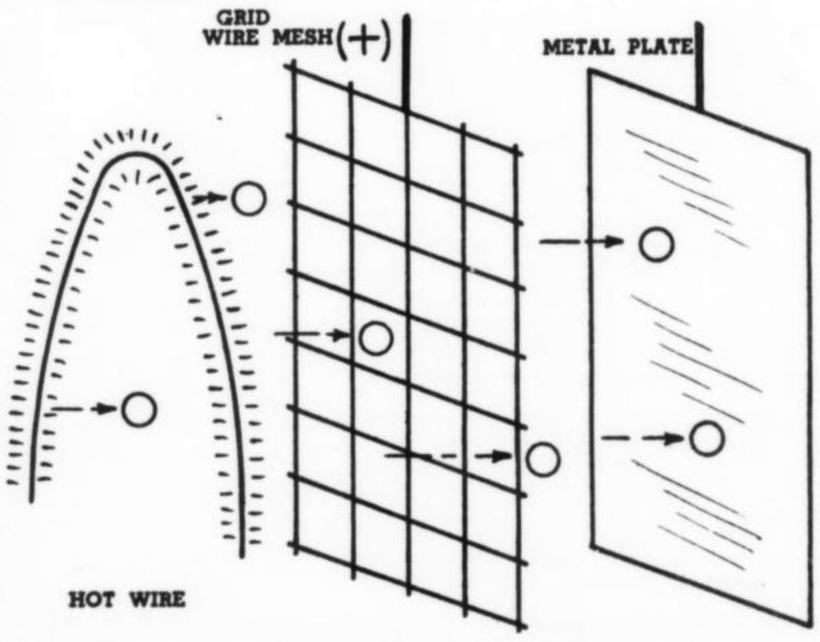
Bending Cathode Rays

FROM the observed direction and amount of the bending Thomson concluded that the cathode rays consisted of charges of negative electricity carried by particles of matter. The astonishing feature of the result was that such a particle turned out to be almost two thousand times less massive than an atom of hydrogen — up to that time the lightest known bit of matter. Thus, in 1897, science came to know that something even simpler than the supposedly immutable atom existed in Nature.

Thomson's experiment by itself was not capable of disclosing the amount of electricity carried by each cathode ray particle, or electron, but in his laboratory and elsewhere investigators set about to devise new experiments to determine this quantity.

Among the many scientists who worried about the problem was a young professor at the University of Chicago, Robert Millikan. He devised, in 1909, an apparatus in which oil is sprayed into the space between two flat metal plates and a single drop is kept under observation in a microscope. Such a droplet is small, perhaps a tenth of a hair's breadth in diameter, and so instead of plummeting downward like a stone, it falls through the air at a leisurely and constant rate which is readily measured.

If, now, the metal plates are connected to an electric battery the drop will usually be observed to alter at once its rate of fall, or to remain suspended motionless, or even to begin to move upward. The reason is that the process of spraying the oil has wrenched electrons loose from some of the atoms and given the excess to others. As a consequence, a drop will generally possess a resultant electric charge, either positive or negative, and so will be urged upward or downward by the electrical force existing between the charged metal plates.



PUTTING ELECTRONS TO WORK — THE ELEMENTS OF AN ELECTRON (RADIO) TUBE. Electrical impulses applied to the grid act to control the passage of electrons from the hot wire to the plate. In a radio receiver, these impulses are produced by the waves sent out from the broadcasting station.

Atomicity Of Electricity

MILLIKAN'S apparatus was thus an extremely ingenious weighing machine, a million times more accurate than the most refined mechanical balance ever constructed.

From the observations it was possible to compute the amount of electrical charge residing on each droplet, with the significant result that these charges invariably are whole-number multiples of a certain smallest value — the so-called charge on the electron. Millikan's experiment showed, then, that electricity, like matter, possesses a kind of atomicity, and that the electron is the basic smallest unit of electrification that can exist by itself. This speck of **"radiant matter"** discovered by Thomson, this particle carrying a dab of electricity, turns out to be one of the fundamental constituents of the atoms of all kinds of matter throughout the universe.

Just before the war, the American scientist, G.R. Harrison wrote : **" Putting electrons to work has put men to work. That four great industries—the telephone, the radio, the phonograph, and the motion picture industries—rest directly on the vacuum tube and could not exist on so vast a scale without it, is usually ignored when new devices are blamed for technological unemployment."** Today, television, radar, electronic computers, the electron microscope and several other highly important applications might be added to the above list, and the potentialities of the tiny yet mighty electron are seemingly without end.

(If you would like to read further on this topic, write to the Division for the Popularization of Science, UNESCO, 19, avenue Kléber, Paris-16e, France, requesting a free copy of "References on Electrons".)

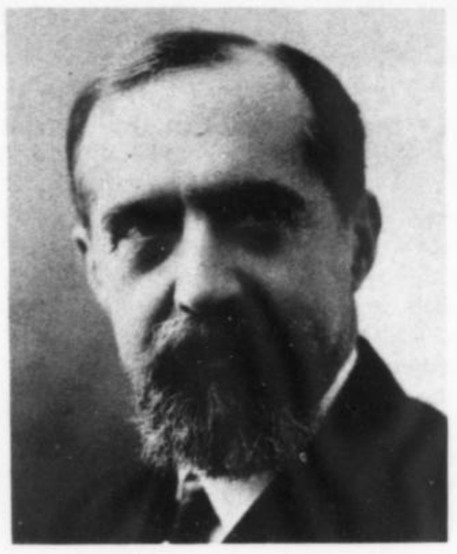
HOW ELECTRONS MOVE THROUGH A WIRE. A current of electricity passing through a wire may be compared with a number of boulders rolling downhill through a forest. The trees represent the atoms in the metal of the wire, and the boulders are electrons which are continually bumping into them, then moving on again. So tiny is an electron that several millions of millions pass through an ordinary electric lamp each second.

IN THE SERVICE OF PEACE :

Andre HONNORAT

(1868-1950)

★ by Georges FRADIER

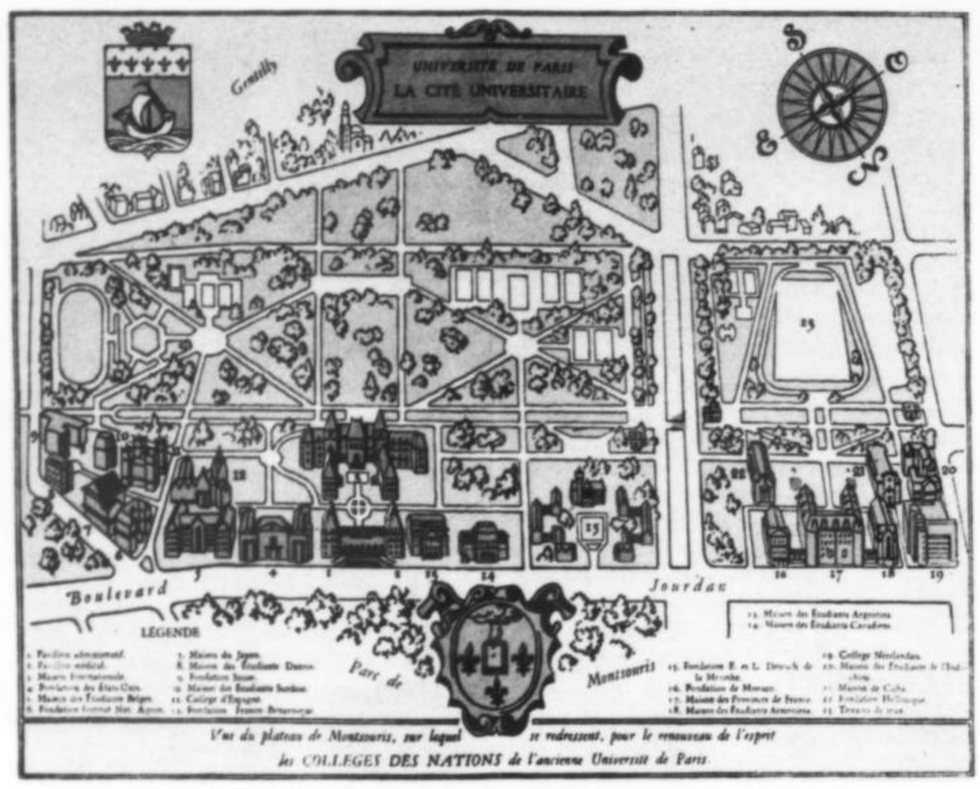


ANDRE HONNORAT, founder of the "University City", in Paris. The word "international" can be used to qualify his every endeavour. Even the smallest undertaking was an occasion for him to overcome some obstacle in the path of international exchange.

★

PARISIANS in the early twenties were somewhat loath to take their visitors on a tour of the city's southern borders. A muddy street was all that separated the pleasant "parc Montsouris" from the dismantled fortifications where, amidst rubble and debris, the vacant lots of suburbia aimlessly awaited the speculators and their blocks of tenement houses. Beyond, midst the smoke and dirt of factories, lay the "red belt" as Parisians called it, a mass of corrugated iron or tarred makeshift hovels, sunk in the pitiless depths of misery.

To this barren waste a man sometimes came to ponder, a distinguished-looking man whom passers-by took to be an architect or a poet. In point of fact he was the Minister of Education. Yet the passers-by were not mistaken, for André Honnorat was both a poet and a builder. He used to wander through the brambles and the rubble, a tall figure under the heavy skies. His gaze seemed to miss the ruins and the hovels ; in their stead he saw a spacious city, with buildings bordering on tree-lined avenues, on wide sports grounds. Down these avenues, through the broad gateways, came groups of young men and women, laughing, talking together in every known tongue.



LA CITE UNIVERSITAIRE, as André Honnorat visualized it and as it exists today : a city planned entirely for students, the pupils of the world's most cosmopolitan school—the University of Paris. Key to plan : 1. Administrative Building. 2. Medical Building. 3. International House. 4. United States Foundation. 5. Belgian Students House. 6. National Institute of Agronomy Foundation. 7. Japanese House. 8. Danish Students House. 9. Swiss Foundation. 10. Swedish Students House. 11. College of Spain. 12. Franco-British Foundation. 13. Argentine Students House. 14. Canadian Students House. 15. E. and L. Deutsch de la Meurthe Foundation. 16. Monaco Foundation. 17. French Provinces House. 18. Armenian Students House. 19. Dutch College. 20. Indo-Chinese Students House. 21. Cuban House. 22. Greek Foundation. 23. Sports Field

An Instrument Of Peace

This was Andre Honnorat's dream: a city planned entirely for students, the pupils of the world's most cosmopolitan school — the University of Paris. Striding over the fortifications with a friend, the Minister was no longer a mere dreamer ; he became a prophet: Honnorat could almost count the students and mapped his "city" down to the last detail.

In the centre, he planned to build an International House, and a vast Hall-Library to replace the humble 11th century church, traditional meeting-place of the "nations" of Paris University, which the mediaeval students in their poverty had dedicated to Saint Julian the Pauper.

The thousand year old Sorbonne never failed to arouse the Minister's enthusiam : his first gesture upon taking office had been to restore to the University the autonomy which Napoleon had abolished. The Sorbonne of which he dreamed was more than a seat of learning and research, it was to become an instrument of peace. The future of peace... the idea obsessed Honnorat; he dwelt upon it in all his speeches, at every meeting: *"Do you believe that all the problems which war has brought before the human conscience can really be solved by Government action alone? Is not the best solution to teach the peoples to understand each other; and to teach such understanding, what better way can be found than to bring the élite of the younger generation into contact with one another?"*

Enthusiasm Stimulated Friends And Benefactors

FOR the general public the Minister of Education was little more than a respected politician. His career was fairly typical of that of many French public servants. Coming of a poor family, he had started life as a journalist and later had been secretary to several ministers. For forty years he represented his native "département", the mountainous Basses-Alpes, first in the Chamber and later in the Senate. Yet his friends knew Honnorat to be an extraordinary man. He was simple, loyal, sincere. These qualities alone would probably not have distinguished him. But the nobility of his character, the warmth of his human sympathy and his power of vision were truly exceptional.

This creative imagination, which of all human gifts is perhaps the most rare, might have been enough in itself to account for the statesman's extraordinary achievements. A University City in the heart of the "red belt"! The very idea dismayed "serious" people. Yet, in the space of a few years, the dream was to come true. By 1925, the now famous "foundations" were being erected. They were to house hundreds and later thousands of students. Gardens had replaced the rubble and debris, and sports grounds were planned.

The venture owed a large measure of its success to André Honnorat's gift for making friends. He never once applied for Government subsidies. His enthusiasm was such that he was always able to stimulate generosity in others and the Cité Universitaire came into being in much the same manner as the mediaeval cathedrals, thanks to the donations of countless benefactors: Jean Branet, David-Weil, Emile Deutsch de la Meurthe, to name but a few of Honnorat's close collaborators. Finally, in 1936, an imposing International House was built; it owed its existence to another friend of the founder, John D. Rockefeller Jr.

Such an undertaking would have been the life-work of any ordinary man, but it was only one of Honnorat's many and varied activities. These included the improvement of public health and social insurance, the promotion of international cultural relations and of historical research. As member of Parliament, he worked to give his constituency roads, post offices and power plants.

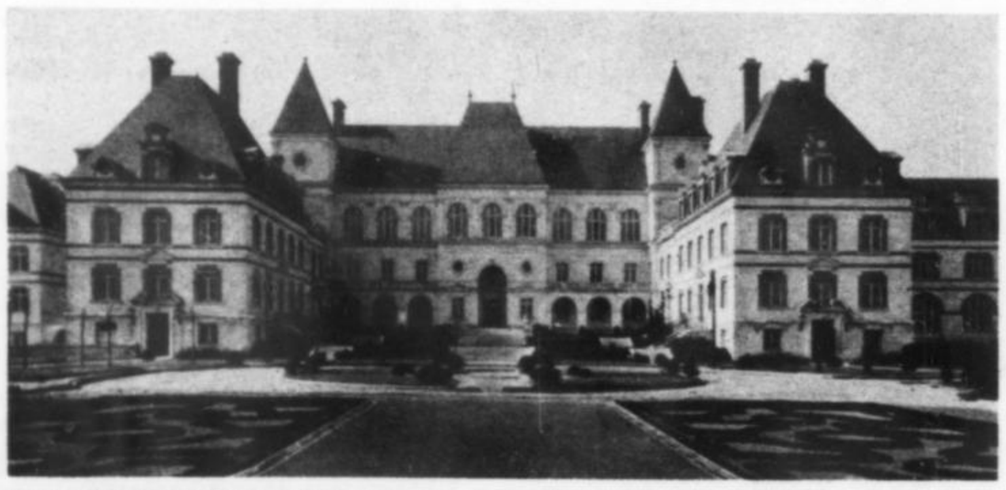
It was at his instigation that, in 1915, the French Parliament voted the first sums for the anti-tuberculosis campaign and it was thanks to his efforts and to those of Léon Bourgeois that the first anti-tubercular dispensaries were organized. As president for many years of the National Committee of Defense against tuberculosis, he launched the well-known stamp campaign. This undertaking, which came under heavy criticism, raised 175 million francs last year for French sanatoria and dispensaries.

"He Lived Intensely"

A GREAT lover of history, Honnorat undertook the task of preparing the ground for future historians. He could not bear to think that coming generations should be hampered in their research by the lack of indispensable data, and he therefore set about assembling and distributing to competent bodies a heterogeneous collection of contemporary objects, including books, papers, catalogues, statuettes and even toys and oil lamps — which would be of vital interest to future historians.

"He lived intensely", said one of his friends, *"poised between past and present"*. It can therefore be readily understood that he had a particular fondness for the Society of History of the Great War and for the library which he founded in 1916 and which is called today the Bureau of International and Contemporary Research.

International... the word recurs again and again in each of Honnorat's ventures. The smallest undertaking served him as a pretext for breaking down frontiers and for overcoming some new obstacle on the path of international exchange. At his instigation, the Government adopted measures to enable the children of French immigrants in Mexico to complete their education in France. This led him to plan wider cultural exchanges. He was responsible for the Franco-Norwegian school at Rouen, the Franco-Norwegian and Franco-Danish Associations in Paris, and was instrumental in setting up special bodies at the Sorbonne for the study of Germanic, Italian and Japanese civilizations. Finally, it was on his initiative that the National Foundation for the Study of Foreign Civilizations and Sciences was created.



THE INTERNATIONAL HOUSE, "heart" of the University City and symbol of the idea which inspired André Honnorat—**"to teach understanding, what better way can be found than to bring the elite of the younger generation into contact with one another".**

"You Have A Responsibility"

THEN came the war of 1939, and André Honnorat saw the temporary destruction of many of his achievements. Living in retirement, he continued to work and hope, aided by his wife and a few friends. With the liberation of France he returned to Parliament and to tasks too heavy for his age and health. His life's work was once more a living reality; yet Honnorat was not content to rest. He felt the urgency of strengthening and enlarging his accomplishments. The Cité Universitaire, which had been closed for five years, was reopened and students from thirty nations filled its 22 houses.

Honnorat now sought to expand the University of Paris, hemmed in by its old walls. For this new project he demanded 160 acres of land. Replying to parliamentary critics who considered his proposals premature, he said:

"If, in 1840, you had been asked to appropriate land for the Pasteur Institute, you would have refused. You have a responsibility towards the scholars of a hundred years hence. How are you going to accomodate them?"

André Honnorat was now an old man of failing health, and the burden of public office proved too heavy for him. He was obliged to abandon many of his official duties. Though he no longer had the strength to make history, his power of vision was as strong as ever. Courteous, sensitive, understanding, he still made friends wherever he went.

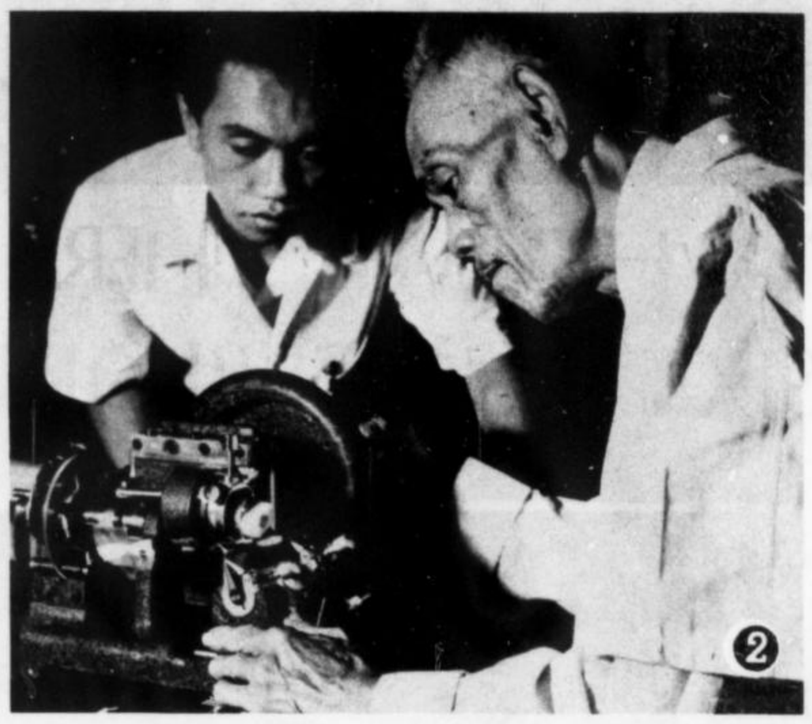
He was now over eighty but he worked, as he had done all his life, from four o'clock in the morning to midnight.

Faith In "These Men"

EARLY in the summer of 1950 his health failed and the doctors ordered him to rest. But from the room which he had finally accepted at the Cité Universitaire he continued to watch over the freedom, the welfare and even the finances of his foundation. The war in Korea affected him far more than his own sufferings. *"This world is mad"*, he said, *"these men want to die"*. Yet he never despaired of *"these men"*. He never lost faith in the United Nations and international organizations and tried to help them to the end. One of the last things he said to his doctor, between two painful attacks, was this: *"You know, the more I think about the World Health Organization, the more I realize it must succeed"*.

He died on the 24th of July. Two months earlier, disregarding all advice, he left his sick-bed to receive the Queen of Holland at the Cité Universitaire. He wanted to talk once again to *"his students"*, to talk of peace — *"true peace, to which all men aspire is not born of written texts alone, it must come from a new attitude of mind... from new links between the young minds of all nations"*.

INDONESIA PLANS EXPANDED EDUCATION PROGRAMME



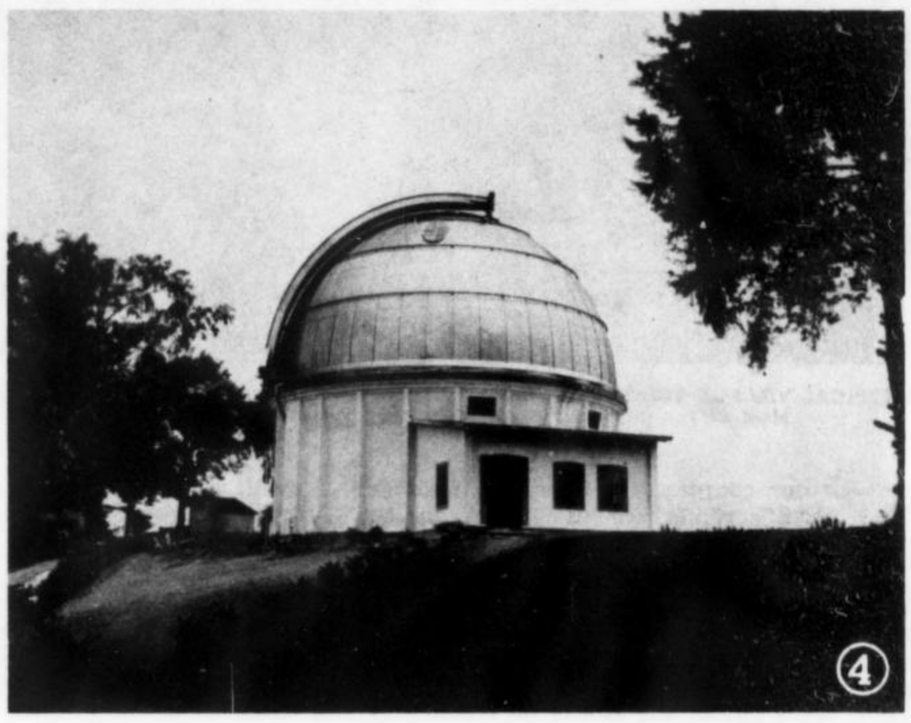
ALMOST a year ago, on December 27, 1949, Indonesia became an independent state and, as the Republic of the United States of Indonesia, took its place among the family of nations. During the previous decade, large parts of it had been cut off from normal contact with other countries and had suffered heavy destruction through the war. Indonesia was therefore in urgent need of rehabilitation and technical assistance in education, public health, agriculture and in general, of what its Premier, Mohammed Hatta described as "social engineering".

Facing up to such needs and recognizing that the prosperity of a country depends on the qualities and abilities of its people, the Indonesian Government is today seeking to provide the country with an efficient system of education and training.

Unesco, whose Fifth General Conference admitted Indonesia as a Member State this year, has already taken an active part in helping these efforts. Last May, a Unesco representative was among the members of the United Nations Joint Technical Assistance Mission sent to consult with the Indonesian authorities on their existing plans for economic development and to determine in what fields assistance was most needed.

Today, Indonesia is one of the 12 countries which Unesco is helping under the first part of its technical assistance programme. An education team is setting in motion a training programme for teachers who will be needed in re-settlement areas and as part of a joint United Nations mission. Unesco is drawing up a fundamental education demonstration project and a teachers' training centre for schools which will be needed in those areas.

Unesco will also help the Indonesian Government to establish an adequate primary school system. (At present only 25 per cent of the country's school age children receive instruction and the adult illiteracy rate is estimated at from 50 to 90 per cent.)



UNIVERSITY LIFE IN INDONESIA

TODAY, Indonesia is stimulating and encouraging all forms of higher education to ensure the training of the experts it will need in every field of its future economic development. The main centres of higher education are two universities, the "Gadjah Mada" University, a national foundation established in Djogjakarta, and the University of Indonesia, established in 1946 at Djakarta. In addition, there are seven academies and institutes providing instruction in political sciences, forestry, meteorology, physical culture, mathematics, chemistry and physics, drawing and economic science, as well as a teachers' college, all of which are attached to one or other of the universities.

Some aspects of the life and work of Indonesian university students are shown in the photographs published on this page, which were taken from an album prepared by the Indonesian Government as a gift for Unesco and presented to M. Jaime Torres Bodet, the Director-General, by H. E. Mr. Nazir Satuk Pamontjak, Indonesian Ambassador in Paris.

❶ Young students studying in the art library which is being established at the University of Indonesia, encouraged by gift books from Unesco. ❷ Microtomic work being carried out at the laboratory for pathological anatomy—part of the Medical Faculty situated at Djakarta. ❸ The "Divine Master" and his Indonesian "pupil"—a student of archaeology at the Faculty of Literature and Philosophy. ❹ The observatory at Lembang which has been put at the disposal of the University of Indonesia by the Astronomical Association. This observatory's telescope is of unique importance because of the sector of the sky it covers—the transit of the Northern and Southern Hemisphere.

MEN have not yet won all the rights stated in the Universal Declaration; and even those which seem most secure were not come by easily. Leaders were needed to define each of our liberties and men with open and generous minds were especially wanted to formulate them. Among the anniversaries for this month of December some names have been chosen here which symbolize the age-long struggle of humanity for tolerance, peace and justice.

It happened in December...

MICHEL VOROSMARTY.

"Every individual is entitled to a nationality." But when this Hungarian poet was born on 1st December 1800, his people had not the right to claim Hungarian nationality. Vörösmarty helped by worthy colleagues, worked all his life to arouse his country from somnolence and servitude. He wrote an epic, "**The Flight of Zalan**" to celebrate the heroic conquest of the plains of the Tisza and Danube by the ancient Magyars. He revealed Hungarian letters to the world, translated Shakespeare, and adapted the French Romantics. As a deputy in the 1848 Revolution, he fought till the last day for liberation and, after his country's defeat, spent two years in prison. His funeral was the opportunity for a national protest against the Hapsburg domination and his centenary was feted gloriously throughout all Hungary.

" THE ADVANCE OF HUMAN THOUGHT ".

Without real hope for the future advance of society it is doubful whether men would fight very hard for their liberties and their rights. A certain optimism is needed. On 11th December 1750, Jacques Turgot, spoke in Latin at the Sorbonne on **"The successive stages in the progress of human thought"**;

"The language and the writing.... from all the special branches of learning create a common treasure that one generation passes on to the next, so that the heritage is constantly increasing."

"Even in the midst of havoc... people become more civilized, the human mind becomes enlightened, isolated nations come closer together, commerce and politics finally unite all parts of the globe, and mankind as a whole continues to move forward through alternate periods of calm and trouble. Progress may be halting, but it is always towards greater heights".

" EVERY PERSON HAS THE RIGHT TO WORK... "

... To free choice of employment... to protection against unemployment..." (art. 23). To help make these rights a reality is the responsibility of the International Labour Organization which four years ago, on 14th December 1946, joined forces with the United Nations. But, the Organization, under a slightly different name, had already been in existence 27 years and had never ceased fighting for the principles that the United Nations

were to restate in the Universal Declaration. Since 1919, the Organization has continued to declare that work is not merchandise; that freedom of expression and assembly is essential to progress; that the wretched plight of workers in one country threatens the prosperity of workers in all other countries, that the fight for just and favourable conditions of work requires the joint efforts of all governments and all workers.

ARSÈNE D'ARSONVAL.

When d'Arsonval died on 30th December 1940, more than one journalist hesitated before the long list of this learned man's works. It seemed scarcely credible that one man should have been responsible for so many discoveries. He worked with Claude Bernard and Pasteur, but he was also distinguished as an electrical scientist. He invented the galvanometer with a mobile circuit, used in canalyzing the electric currents of the brain. Noted as one of the founders of endocrinology, he was also known as the designer of one of the earliest gliders and as the inventor of a battery for submarines. But his chief fame rests in work which led to the invention of an "electrical bistoury", a scalpel for surgeons. All his work was devoted to giving a concrete meaning to this "right to health" about which men would know so little, if learned men did not work to make it a reality.

" PROMOTE UNDERSTANDING TOLERANCE AND FRIENDSHIP AMONG ALL NATIONS."

Three hundred and fifty years ago a poet died whose work and life give admirable evidence of the philosophical and religious tolerance which made sixteenth century India so noteworthy. Work went beyond mere "tolerance" and contributed to Dadu's mutual understanding of the highest kind. Some say he was born into a Brahman family; others that his father was Moslem, but all agree that this mystic belonged to the Hindu faith during his life. This did not deter him from his affection for the great Moslem poet Kabir : **"The words of Kabir are as true to the spirit as they are pleasant to the ear. They bring me happiness".** He spent his life in travelling across the Indian empire and composed his poems in Hindi, in Pujani, in Sanskrit... As was true of Kabir's work, Dadu's poems transcended all the bonds of orthodoxy. Dadu continually stressed the universality of love : **"The world is full of divine truth"** he used to say. He died at Naraina, in the Rajputana, murmuring one of his poems : **"Spirit, O my spirit, for the love of your Lord, you have shaken off all seeming..."**

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"WHEREVER THERE ARE SIXTEEN CHILDREN"

by Jean KEIM

A TYPICAL VILLAGE SCHOOL IN FINNISH LAPLAND, where there are still about 6,000 Laps. Most of the girls in the class are wearing the national head-dress.

"IN *our country, everyone can read except small children, idiots and the blind*", remarked an official in the Finnish Ministry of Education. "*But*", he went on, "*the blind can read well enough by Braille*".

As far back as 1686 the Church in Finland had made it compulsory for everyone to learn to read. The priests refused to give Confirmation to those who were illiterate and marriage by a priest was denied them. It was customary for the pastor to hold annual examinations for his flock and the results were written down in the parish records. Young folk who refused to go to school were put in the stocks on Sunday at the entrance to the church. Kivi, the great Finnish writer who founded the theatre and the Finnish novel, gives a vivid account in "*The Seven Brothers*" of a battle royal between a Rector and seven boys who refused to learn to read.

In the year 1866 the Church relinquished its role of educator and teaching became the responsibility of the municipal authorities. The law of compulsory schooling, however, only dates back to 1921, the year when the Republic of Finland came into being. To-day, though the population is extremely scattered, with only eight inhabitants to the square mile in some regions, illiteracy is non-existent.

By Boat And Reindeer

SCHOOLING presents unusual problems in country areas where many families live in lonely mountain valleys, far removed from their nearest neighbour. By law, however, a school must be built in any region where there are sixteen children of school-going age. Attendance is compulsory for all who live within a radius of approximately three miles. The children arrive by bicycle, on foot, and in wintertime on skis; sometimes special buses are provided, and in districts where the terrain is difficult, there are omnibus-boats.

In North Lapland, Finnish children go to school each morning in sledges drawn by reindeer. All day long the reindeer wait quietly in the snow, till the time comes to take their small masters back home.

The children eat their lunch at school. Finnish authorities believe their country was the first in the world to pass legislation requiring all schools to provide a free midday meal sufficient to satisfy healthy young appetites.

MARY HAD A LITTLE... REINDEER. In North Lapland, Finnish children go to school in sledges drawn by reindeer. All day long the reindeer wait quietly in the snow till the time comes to take their small masters back home.

Books and general school requirements have been supplied without cost for many years. Boarding schools are provided for children who live more than three miles from school. In villages where such an arrangement is impracticable, free board and lodging is found in a neighbour's home.

Local authorities control education and all school activities. A school committee of five persons, including at least one teacher, is elected by the Municipal Council. The administration of each school is in the hands of a group of seven people, six of whom are parents of the pupils and one a representative of the teaching faculty.

Holiday On Skis

THE State Education Department acts in an advisory capacity. According to the wealth of the community and its inhabitants, government aid plays a greater or lesser role; but in no case does it cover all the expenses. The State pays teachers' salaries and provides 20 % of the finance for the building of new schools and 40 % for maintenance. Government loans are also granted and the State reimburses two-thirds of the money paid out for equipment and financial aid to poor children; in each case the State contribution is generally proportionate to the size of the school.

A child spends eight years at primary school. There are 36 school weeks in a year broken by the Christmas and summer holidays. The children are also given a special week's holiday just before Spring — during the best skiing season.

Hygiene plays an important part in school life. Even the most remote schools have nurses, who also serve as welfare officers. The children are vaccinated and receive special eye and dental care from visiting doctors at regular intervals.

I paid a visit to one of these country schools, a large one-storey house. Fair-haired healthy children were hurrying out across the verandah. The classroom was spacious, clean and well equipped. Some explanatory notes from the previous lessons still remained on the blackboard. A blazing fire roared in the big stove. It was one of the happiest and pleasantest schoolrooms I had ever visited.

FINLAND IS A COUNTRY OF THOUSANDS OF ISLANDS AND LAKES — continuous waterways that constitute, especially in the less developed northern regions, the most important means of communications. Yet, despite transport difficulties and an extremely scattered population, adequate educational facilities are available even in out of the way places thanks to a progressive policy which gives priority to the needs of youth.

THE NUMBER OF SCHOOL CHILDREN IN FINLAND amounts to roughly half a million. Subjects taught in elementary state schools are being increased to include cooking and household tasks. One free meal a day is provided in every state school. Above, a modern elementary school in Helsinki, the capital.

Youth Has Priority

FINLAND, to-day, with 4 million inhabitants, has nearly 16,000 teachers in its primary schools which serve more than 500,000 children between the ages of seven and fifteen. Ninety-two per cent of these schoolchildren learn Finnish, 8 % learn Swedish. Both these languages are officially recognized, and this creates numerous difficulties in giving instruction in the language requested by the parents.

It is astonishing to note the great extent to which children develop their fondness for reading at school. Out of the 2,000 new books published in Finnish every year — a surprisingly high figure for such a small population — more than 10 % are books for children. These books are usually well illustrated not only with their own national heroes but also with the great figures found in children's books all over the world.

Finlanders love their children and want to ensure that their future will be a bright and happy one. The present generation was compelled to endure several wars in order to win and keep its freedom. Normality is gradually being restored. The needs of youth have priority in Finland: for, in the words of the Finnish poet, Elmer Diktonius: "*As long as children smile, the Universe will continue to live*".

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